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I. IN THE LOWLANDS

"Wisdom will be our guide into all vital truth if we rightly apply its tests to whatever is offered. It does not cry aloud in the street; it does not intrude upon the vacuity of thoughtless minds; but it is with those who quietly ask its counsels, and will wisely advise all who seek its guidance in sincerity and faith."

I. IN THE LOWLANDS

HEN about to undertake a journey we bethink ourselves of the way, the people, and the conveniences of travel, and try to meet their requirements in advance. An effort is made to learn what we can from the reports of those who have travelled that way, and we accordingly supply ourselves with accessible literature pertaining to it. This is the course that wise people follow, but there are many inconsiderate ones who give no attention to sane prevision, and therefore get confused respecting the course, get off at uninteresting and dangerous places, suffer much inconvenience, and derive little benefit. Therefore, let us give heed to the proper beginning of our journey.

Before the Start

On entering the way you see many people. There are flags flying, bands playing, hurrahs vibrating, and everybody is enthusiastic and happy. It is much as it is when a great ocean liner pulls out of port. All the inexperienced are on promenade in gay attire. The whole affair looks like a *fête*. It is well to begin any

journey with a spirit of good cheer, but it is far better to continue it, even when dark days and hardships are met, with a cheerful countenance and a light heart. People who have a clear conception of a way to the heights, or a voyage to foreign ports, may be cheerful, but are not likely to be among the hilarious at the start. They look upon the gay throng with interest, and yet with quiet sympathy, knowing that few will endure to the end and bear joyful faces all the way. For hard climbing, aching limbs, and mountain fever are before them—vertigo, nausea, and despair.

On Entering the Way

But it becomes us to enter the way with a smile and to pursue it with calm resolution to the close, meeting and overcoming its many hardships with the assurance that the prize at the end is worth all the effort and suffering involved. We should be sincere, but not serious; cheerful, but not gay; resolute, but not severe; earnest, but not fanatical. Who does not remember the delightful relish associated with early experiences of a helpful kind? You recall the days at school, after you have passed on into serious life, and find that recollection brings back to you, in a most impressive way, the very flavor

Early Stages

of the old times long since gone, as you supposed almost out of conscious memory.

Our optimistic minds enable us to pass the early days of a journey in comparative joy, even though some trials are met, and some suffering is endured. We are sustained by a hope that these disagreeable experiences will seldom come; that the skies will usually be clear and the way smooth. But, as we journey on, the hard nature of the undertaking appears, and our problem soon becomes that of dealing with our own undisciplined selves in such a way that we shall be able to go on with alacrity and zeal to ultimately find in hard experiences a well-spring of joy far more satisfying than the immature hilarity of the early days.

We soon settle down into a steady pace, regulated stages, satisfactory rests, and a hardihood which means ultimate success.

The Standard of Truth

Truth may be truth without conforming to criteria which we have established. Each has his own self-made standard of judgment, if he has sufficient thought to form one or he consents to accept one ready-made from another.

It is astonishing how many and varied are the standards thus erected. As one's concep-

tions of a future state are various, so are the standards of measurement beside which are placed our propositions to determine whether they are true. One man brings out his rule and lays it against the candidate and gives the result. Another and another follow, with varying verdict, dissonance of opinion remaining to confound the interested onlooker.

In order to convince me, a truth must find its proof in either reason or experience, though I am free to confess that these tests are not conclusive. They are mere working criteria. The tape-measure gives us approximate measurements; but, when we aim to be precise, we use the surveyor's chain, carefully cut rules, the dividers, or other exact instruments of mensuration.

Holding an alleged truth up to Experience and finding it out of conformity, my recourse must then be to Reason. Does it conform in its essentials to what might be regarded as possible? Has it either inductive or deductive standing? We have a right to believe a thing possible if it do not transcend analogous facts. We should not discredit the testimony of an eye-witness to an occurrence of an unusual character merely because we ourselves have never seen a similar thing, nor should

we give our confidence to the testimony of one who has seen a thing from a point of view liable to give an erroneous impression. None of us is wholly free from prejudice, and our conclusions are as divergent as the observers are numerous.

But Reason has to demand something more than mere assertion regarding a truth which is at variance with experience. For example, we have a right to deny the truth of testimony to the effect that a whale was caught on an ordinary fish-line in Lake Michigan, and drawn upon the beach by three boys. Should we find the carcass of the animal on visiting the spot, some degree of probability might be added to the report, though even then we would not know it true in all its details; but if no trace of the monster could be found, the report should fall to the ground. It would not be enough to say that God can do anything. He *could* (we will assume) get a whale over the Falls of Niagara, *could* give power to the boys to capture the monster, and *could* even dissolve the body into thin air so that no trace of it could be found; but we very well know that He *would* not. And yet this is the kind of reasoning indulged in by certain religious fanatics in their determination to make

literal what was never meant to be other than allegorical. There are some who would believe the Scripture record if it declared that it was Jonah who swallowed the whale.

Neither Reason nor Experience is always to be trusted, but that which purports to be evidence of something broadly transcending them should be scrutinized most relentlessly, since to do otherwise exposes the human mind to danger of complete overthrow. In taking such a stand we do not deny the exceeding value of intuition as a guide to hidden truth, for genuine intuition is never at variance with either. In a given instance I may be moved to an action that my reason does not approve, and yet it may be a wise action. In such a case the act bears the earmarks of wisdom in that it falls within the records of human experience. In another instance I may be impelled to accept as truth something that experience has never paralleled, as, for example, the claim that a wireless message was sent through a distance of twenty thousand miles, and yet it may not be irrational. But it is a false intuition which prompts me to cast myself from a precipice under the assurance that I shall be able to fly.

And now let us pass on to another early

essential of the way—and one of the most important. It is Love.

"Love never faileth." It hath life in itself. It is new every morning and fresh every evening. It is stronger than life and as deep as the universe of God. It is the foundation upon which all things securely rest. Love is attraction. It is what holds the molecules in close embrace, and links together in reciprocal relationship the spheres in space. It draws, as with cords of steel, one life to another, and wraps them together as one. It pulls with equal force, to a single centre, human minds and bodies from wide separation, and the very germinal cells themselves, whenever they come within range of reasonable approximation. It gathers the pollen from the soft zephyr to lodge it in the ready chalice of the blossom. It causes the mothers throughout God's kingdom to be ready to die for their young. It sends men and women on perilous adventures to carry aid and comfort to suffering souls and bodies. It melts the heart of saint and sinner alike. It causes men to stand at their posts with death staring at them in the form of fire and flood, war and pestilence.

Love

It is Love which gives lightness to the step and endurance to the body when one is ser-

ving another in dire emergency. It is Love, too, which enables the devout one to run on errands of mercy with no word of complaint, though she be weary to fainting, when she recalls evidences of God's love toward her in the person of Jesus Christ. It was Love which wrung from King David's heart those words of anguish over the death of a son who had been seeking his very life: "O my son Absalom! My son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

On the way to the heights there is no help so giantlike as that of Love. By him who expects to attain, it must be cultivated. All else fails. Other motives are not lasting. The selfish and narrow fall upon rocks, and there is no health left in them. To succeed in any undertaking one must be urged by a *grand passion*, a mighty motive.

And there are still other things which we must not neglect.

Forethought is auto-suggestion. Man is impressed with a seeming wisdom which urges him to provide in advance for contingent needs. The impulse arises in great measure from the observation that his physical powers undergo decline when his measure of life ap-

proaches its ordinary fulness, shearing him of the strength necessary to pursue his required round of effort. By certain teachers this wise provision is looked upon with suspicion and disapproval. "We should live in the present," they say, "and have no concern about the future." And in this attitude they are fully justified by the Great Teacher, who advised His followers to "take no thought for the morrow."

Prevision and Provision

Personally I believe that the awakened soul should have no concern about the future. He may lift up holy hands and say each morning, ere he go out to his task, "Give us this day our daily bread," with full assurance that it will be found in the customary channels of usefulness. Spiritual and material forces should be so coördinated that abundant supplies of every good thing will be assured. *To those who realize the oneness of divinity and humanity there comes no unsupplied want.* But to others it is not so. Fear rules the ordinary human heart and life, and, so long as it does, safety lies in the direction of accumulation against future need.

At the same time, with the element of fear eliminated, there is no harm in encouraging natural accretion. Our hands should ever be

wide open to aid the needy, for it is through the medium of humanity that God provides for the sudden and temporary needs of those who put their trust in Him. It is wise to put in our winter coal and otherwise provide for comforts of which inclement weather or fortuitous circumstance might otherwise deprive us. It is quite another thing to fear that a life of faith and zeal will draw to a close in want and cold. *Fear not, ye who live in the light: the necessaries of life will be amply supplied.* The righteous are they who are coordinated with the spiritual as well as the material forces of the universe, and they are never forsaken nor do their children beg bread; but in default of wise provision, they may not have all the comforts one might desire. That is a small matter to such souls.

Suggestion moves us to lay goods in store, and it is a suggestion we do well to indulge. It does not mean that we should live a life of distressful self-denial with a view to possible future needs. Those who follow the latter course dwarf their souls and stultify their whole natures.

On entering the way we must expect the rough paths as well as the smooth, and be prepared for them.

Life's experiences could not do for us what they should without shadows as well as lights, storms as well as calms, sorrows as well as joys, depths as well as heights. One long, unbroken flood of light would blind us, eternal calm would unnerve us, a continual round of joy would satiate us, and heights only would shut out from our enraptured vision the glories of Aurora and the gorgeous coloring of evening.

Value of Adversity

We need the stimulation given by life's adversities. We readily drop into a state of lassitude and indifference when the currents of life run smoothly. A jolt arouses and energizes us. With a bump we are brought to think with energy and to act with celerity. A snubbing-post makes giants in a moment of what were otherwise pygmies. We are stirred by calamities, by reverses, by what we call ill-luck; but in their ultimates they prove friendly to our interests and do us vast good.

Could we measure one another's life bitterness and compare results we should find that individual totals vary but little. There are burdens of poverty, of ill health, of harassing surroundings, of betrayal, of ingratitude, of misrepresentation, of unfaithfulness, of disobedience, and of neglect, burdens of grief

over the loss of dear ones, burdens of ill-temper and indifference in ourselves, and burdens of all sorts to the end of the catalogue. He who puts his ear to the earth will hear at all times a deep undertone of suffering, like a distant murmur of despair, never quite drowned by the abounding sounds of mirth. But the great antidote for sorrow is kindness.

I have great faith in the kindness of the human heart, believing that thoughtlessness is responsible for most of the pain brought upon ourselves and others. Even those natures accounted the most unfeeling rarely inflict deliberate suffering. It is usually done in the heat of passion, or under the sting of fancied wrong. Think of it! The bulk of human suffering springs from thoughtlessness, and what a cry of pain goes up to heaven!

Human Kindness

It is the tongue that is responsible for a large part of human suffering. What appears to be but a bit of self-indulgence is often shown by the white light of truth and justice to be a very deep wrong. I have a friend, a confessed Christian woman of sympathetic nature, one ready to weep over another's woes, one in many respects gentle, kind, and considerate, who nevertheless is as truly an as-

sassin as he who lurks on a dark corner to surprise his victim with a knife thrust. But she does not know it. She puts herself to incredible pains to learn the details of her neighbor's domestic life, and then takes as great pains to sow broadcast the thistle seeds therein found. She ought to be lovingly rebuked, but who has the temerity to assume so delicate a mission? She means no wrong, and yet is doing wrongs which can never be righted. If only she could learn that the obligation is to ease another's burdens instead of binding them more firmly to his weary shoulders!

On the other side of the way I have seen something under the sun which should command celestial admiration. Let me tell you what it is: A delicate, sensitive woman, worn by life's trials, laboring tremendously but uncomplainingly under burdens not wholly her own, with a pale but radiant face, pushing on with irresistible energy toward the achievement of a commendable purpose. And here is another: A man, fallible like the rest of us, with a sympathy and generosity which keep him poor. He is of feeble frame and subject to much physical disability; but, despite all that, he is ever ready to bend his endeavors,

to the point of physical exhaustion, to aid and comfort another.

Many are surprised to learn that some of the most conspicuous examples of the beneficent spirit are among those relatively low in the social scale. Among the poor and the outcast there is a community of interest putting to shame the charity of the well-to-do. "Take this and be off with you!" says the wealthy philanthropist, who then may go to lounge at his club or lazily to consult the market quotations. "Poor devil," says many a "hard character" in true sympathy, "let me help you. Cheer up, my boy! You will get a turn on your luck after a bit." And then he slips a dollar into his hand.

Lights and Shadows

Go where we will in life we cannot escape sorrow and cannot be wholly robbed of joy, because we carry the springs of both in our minds. It is well, for how would one be able to appreciate any of life's emotional experiences but for contrasts? Joy, like light, could never touch our sensibilities were it not that we recognize its opposite. To know sound we must have had silence, to value health we must have had illness, to feel joy we must have experienced sorrow.

There is a rhythm all through life, widening in one direction and narrowing in the other, and it is the great fundamental of sensation. Life could not be interpreted as life without it.

Man, with his volitionary resources, should aim to make these essential alternates minister to him. Sorrow should not depress overmuch, and joy should not overmuch elate. It is by laying a wise restraint on both joy and sorrow that power is harnessed and made to serve men to good purpose.

Let us welcome joy as we would a bright and beautiful dawn, and let sorrow be to us as the melancholy rain—we recognizing in both the friends and helpers they really are.

The Closed Way

How often in our business and domestic affairs has dense darkness settled about us! We have groped in despair, finding only a blank wall before us, and for a time have vainly sought deliverance. Every avenue in the direction of advance has been shut. The hour was crucial, but when we calmed ourselves with assurance of deliverance, and resolved calmly to wait, lo, a door suddenly opened and our way was flooded with the glory of day!

We should remember that at the darkest

hour light may be just ready to break upon us. The richest ore is often encased in a shell of almost impenetrable hardness. The miner has learned the meaning of this. The tenderfoot often gives up on the very eve of achievement. Just so is success encapsuled. We come against what appears to be an insuperable barrier just before reaching the goal of our ambitions or just before concluding plans which will enable us to reach it. Could we but have our spiritual vision uncovered we should see the ground strewn with wrecks of others' hopes. Only the courageous and resolute attain. It is only those who "wait on the Lord," as the prophet puts it, who "renew their strength" and are shown into the way of wisdom.

Introspection

According to the new theories we are heirs to all things, and all that is necessary is to take freely for use, and take it as a matter of course. It is only ourselves who need stirring and urging. Accordingly, it is believed that much good comes from setting aside a quiet hour as often as we may need it, there to open one's self to infilling wisdom, love, energy, life, power, so that one may enjoy the fruits of these with others. It is better to set aside a special hour

for the purpose, with which nothing shall be allowed to interfere. The subconsciousness is much given to rhythm, and for this reason, as well as for the greater ease of keeping it at all, the utmost regularity should prevail. It should be kept as the hour for consideration of the most important life problems, whether of health, domesticity, finance, ethics, self-development, or love. It is the hour of all others when we may expect an uprush of the hidden self to suggest, to reveal, to warn, and to counsel. It should be regarded as a time for adjustment of the work-self with the hidden forces by which we are surrounded.

In pursuit of such a course there is always abundant result. Let one sit and wait in silence, or let one stand and commune with the Deeper Self—the Divinity within. Sometimes it is better to wait quietly, relaxedly, passively, with thought tethered; and again it is better to stir one's powers in a most energetic way by means of emphatic affirmation. The true service of the hour is lost if one come from it heedless of the revelations therein made. Things are not always clearly disclosed at the moment, but we ought to consider that they are sure to be made known, for the proper

course is sometimes pointed out in a flash and at an unexpected moment. Moreover, whether it come at the silent moment, or later, the rising intuition merits our observance. I do not say that it is always wise to follow the intimation of the quiet hour blindly and inconsiderately, but it should be the dominant guide-post in the absence of other direction. The privileged communications of the silent hour, the eruptions of impulse, and the refreshment of mind and body incident to it, are to be utilized to their limit, since by so doing we exalt the silence into a reliable and continually augmenting power for good. We are therefore to listen and then act, to hear and then utter, to receive and then appropriate, never doubting either the quantity or quality of the supply. This will replace uncertainty by conviction, despair by faith, darkness by light, weakness by power, vacillation by steadiness, illness by health, failure by success, poverty by plenty, misery by delight. Honor the silence and it will exalt you.

Those who complain of poverty of power, of the utter failure of life's hopes, plans and purposes, are those who have not made right use of communion. The way to power is always through the silence of one's own soul. One

must be in close relation with the Centre of one's own selfhood. He must be at times where the hum of the unseen wheels and belts, the dynamos and the vibrators, drown out the noise of objective life, if he would know the tremendous energies of God's universe, unknown to ordinary men. Man himself becomes a powerful dynamo when he silently adjusts himself to the action of the unseen forces. He must get on intimate terms with them, and he can do this only by being still, in obedience to law, while he is silently made a part of them. Men of power dwell much in the secret place of the Most High. The Eternal does not speak to us so impressively and strongly in the whirlwind, the earthquake and the thunder, as in the gentle "going in the tops of the trees" as we await His coming in faithful stillness.

Men are continually looking for revelations from without—for some writing on the wall, for some burning bush or pillar of cloud—not realizing that the springs of both character and conduct are within them. He that hath ears to hear, let him hear! He that hath eyes to see, let him see! He that hath mind to think, let him think! Be still and learn truth. It will be made known to attentive

souls, and its character will be revealed by its fruits. "The righteous [right doers] shall inherit the earth."

Prayer

Prayer, which has been a part of every form of religious worship in all countries and among all peoples, is nothing more than speech, or silent thought, addressed to Deity. Nearly always it has assumed the form either of supplication or praise, and the intent of it has been to win divine favor.

There is a form of prayer which is at once the indication and the source of power. No man ever succeeded by begging to succeed. Would a man most surely attain the heights upon which the eye of his fancy rests, let him pray much and petition never. The most helpful and ennobling form of prayer is communion. This is what Jesus indulged in, and it is what became the source of His power. When under the spell of fear He cried out, as in the garden, for help, but the kind of deliverance for which He asked came not. In returning strength and courage He declared that no man could take His life or liberty from Him—He laid both down. He suffered it to be so for the moment. His will came to the rescue and He died like a God.

"No man is fit to win," says Bulwer, "who has not sat down alone to think, and who has not come forth with purpose in his eye, with cheeks white, with lips set, with palms clinched, able to say, *I am resolved what to do!*"

Prayer in the sense of petition is an indication of weakness. We pray less and less as we come more and more into a realization of our inherent powers. The general does not petition, but he commands. The strong man, sensing his power, says, "It shall be done!" The weak man, sensing his weakness, says: "I hope to succeed. I can do no worse than fail." The strong do not bluster and brag. They may "bulldoze," but it is in a quiet way, pressure being slowly and silently applied up to the point where opposition gives way. Strong characters are calm and deliberate. They can hurry and be noisy if need be, as in an emergency, but they usually forestall emergencies by forethought and precaution.

Mankind is forming a new conception of God which removes the occasion for supplication and the demand for praise. God is becoming the Universal Principle, the Source and Embodiment of all things, personal and impersonal, according as we make Him; but at

all times and under all circumstances capable of becoming to us whatever may be necessary that life may assume to the individual its best, its broadest, and its most particular phases. Under this conception there is no antagonistic Evil to be defended from, and there is no partial bestowal of good. What has been called "evil" is only lesser good—it being good on some plane of development. The universe is a complex whole, continually evolving in accordance with immutable law, and man is an inlet of Divinity, with divine power ever at his back. Those of the new faith say to orthodox Christians: "If 'all things are yours,' as Paul declared, why this supplication? If 'God is love,' as John declares, and as we believe, why praise Him for manifesting His own essence?"

By-Paths

Paths which branch off from the common thoroughfare well along on the way, while they indulge one who follows them in side experiences not altogether essential and sometimes even harmful, finally lead him back into the main way. I have travelled a few of them, and do not regret the experiences through which they led me. I saw many who are still lingering in these paths, thereby losing much time, but they are

very certain of ultimate return and final triumph. There are those who look upon such paths as full of danger, but I do not. They are not to be commended. It is far better to keep in the main path if we can comfortably do so. At the same time we know that Experience, the great teacher, has branch schools at various points, and we may find it advantageous to attend more than one of them before graduating.

There are by-paths leading off from the main road in the early part of the way which are full of danger. They lead to frightful precipices and into dark ravines, and the worst of it is, there are few signs to warn one of danger. Among these is the custom of using stimulants which fire up the spirits and quicken life for the time, but which rob one of true power. Of this beware. "Touch not, taste not, handle not."

As the way nears the goal it becomes multiple, as great rivers sometimes divide near their mouth, forming deltas. But each leads by longer or shorter course to the same end. There was a saying among children when I was one of them, "The longest way round is the surest way home," but it is not altogether true. Some of the short cuts are to be pre-

ferred, and in the various sections of this book I have tried to point out a few of them.

At the same time the longer ways are not to be despised, even though oftener sought by the less rugged traveller. I recall how, on a visit to Colorado a few years ago, I scaled Cheyenne Mountain by the most direct route, which necessitated some hard climbing, only to find on reaching the summit that there was an easy though winding way to the same point which would have saved me much effort.

It is probably better that we do not all approach the heights by the same road. Knowing that there are different routes makes one more tolerant of those who come by devious ways. Here is a solution of the action by which we draw to us the helps and comforts we desire and are fitted to receive.

Guideposts

Let us suppose we have a darling object in view, something toward which we have been moved, as we believe, not by considerations of mere satisfaction, but by an action representing motives hidden in the depths of our nature. It may be an ambition to excel in music or sculpture, in literature or law, or it may partake of higher qualities, manifesting as desire to make known a great truth calculated to

elevate and gladden humanity. Looking ahead we see many obstacles in the way. We are hampered by unfavorable environment. We are compelled to keep at the grind of uncongenial labor to provide for ourselves and those dependent on us; the skies of our hopes look leaden, our rational vision can see but a small ray of light. With all this in our way, how are we to attain? We are told that the very implantation of the burning desire is a promise of possible gratification, but how it is to come we cannot see.

In such a case the first and chief thing to do is to arrive at an understanding with the Ego that all the energy of our nature shall be thrown into the effort, and that we will put forth all the faith at our command. In other words we enter into a compact with ourselves to put forth every exertion to secure the prize and to realize the best we can "the substance of the thing hoped for."

We cannot see the way, and it is unwise officiously to make one. The thing for us to do is to hold up the details of the wished-for success before the fancy, reaffirming our faith; this to be done day after day, year in and year out, if need be, with all confidence. After a time, and in good time, the way will

open more and more, and we shall find that it leads directly through the present unfriendly environment to the thing we want. We have no right to expect ravens to feed us unless there is no other way of getting food, nor should we expect bread from heaven to supply needs which we ourselves, if faithful, could supply; but we should do faithfully and earnestly whatever our hands find to do. Only those who are faithful over the few things committed to them are made rulers over many things.

By doing all this, one creates an aura capable of catching helpful vibrations. He thus becomes an organ with differentiated faculties for seizing upon and utilizing whatever is fitted to him. Until this point is reached he cannot absorb the necessary nutriment from surrounding media. All that we need is near us, but that avails not as long as we are not fitted to recognize and utilize it.

One should merely utilize opportunities as they come to him, just as the millwheel uses the water that flows over it. And the more faithfully and fully he uses what presents, the greater will be the supply. Using to the full the little which he has, soon the volume of helpful conditions is greatly augmented.

Remember the laws: (1) Adjustment is requisite to make us foreseeing and receptive; (2) we must utilize our opportunities to their full measure; (3) we must hold the hoped-for object through idealism, as though in actual possession. These are the laws, and the results are sure.

The Right Mental Attitude

With respect to environment, it may be said that we ought to be positive to all but Infinite Mind. In the silent moments alone should we be negative, opening our minds to superior influence and cordially welcoming whatever comes. That is our moment of inspiration and growth. In the arena of active life we are to hold ourselves in perfect faith and resolutely urge our way onward. It is thus that we establish conditions most favorable to guidance. The craft that waveringly hoists and lowers sails, not daring to trust the winds, will fail to reach its destined port. But under the conviction that the winds, though adverse, are the very source of energy, a craft with sails continuously set can be safely, surely, and expeditiously guided to the desired haven.

Eternal wisdom, hidden in the depths of subconsciousness, easily directs an energetic, "going" soul. Time must not be squandered

in idle waiting. Those who forever tarry for orders do not go far and do not accomplish much. With an eye keen to recognize the higher signs, keep moving onward! You may not make a journey unattended with trial and hardship, but it will infallibly lead from the lowlands of human error to the heights of divine knowledge!

II. THE PHENOMENA OF LIFE

"The skies of human life are brightening all along the horizon. What the world shall witness in the departments of both physics and metaphysics within the next half century cannot be safely predicted. The signs indicate an era of discovery and realization, in the direction of the invisible, more stupendous than anything hitherto known."

II. THE PHENOMENA OF LIFE

IFE is a mystery before which we stand in silent awe. No man can fathom its depths, for they reach into the bosom of the Infinite. We look in surprise and admiration on the marvellous life forces at their work in the world, and wonder thereat. We see life all about us and in us. On one side of ourselves we open into consciousness of self and note the immediate results of our own willing; on the other we open into Infinity, whereto are traced all the trunk lines of life energy. On one side we sense in ourselves mental action, and on the other, while we find no sensory proof of ratiocination, the life processes all declare intelligent direction. In our search for Primal Cause we come to what appears to be the end of human investigation, and merely look into an abyss whence issue oracular voices and in which we trace ill-defined shapes.

Let us begin with primordial expressions. Life on the earth manifests in the form of spherical cells filled with what has been termed protoplasm, which is ordinary matter, oxygen,

hydrogen, nitrogen, carbon, etc., semi-fluid and translucent. Whence living matter came the scientists cannot tell us. They say it could not have originated on the earth. It does not now come into spontaneous manifestation. It must have been implanted. A living cell is "a minute portion of universal matter which has withdrawn from the rest and set up autonomy." It is no longer subject to the laws of matter as ordinarily interpreted. These cells are minute spherical modica, generally about one three-thousandths of an inch in diameter, though occasionally one two-hundredths. They are points of life, and in organic structures are imbedded in non-living matter, to which they appear to communicate energy by virtue of contiguity.

Primordial Expressions

The total amount of protoplasm on the earth is estimated to aggregate something like five and a half trillion tons. This vast amount of protoplasmic matter falls into a lifeless state every few hours, and an equally vast weight of non-living matter is vivified to take its place. And yet the new perfectly substitutes the old, under suitable conditions, and carries out the functions of its predecessor with undeviating faithfulness.

With respect to the life of the cell it may

he said that, as a protozoön, it could not manifest great tenacity of animation; but, in association with fellows, it is capable of prolonged existence. For example, in the cortex of the brain, cells live a century without apparent change, and perish only through failure of confederated organization. Barring accident and lack of essential coördinative action, the brain cells might live on forever. We are told by those who ought to know that there is nothing in the constitution of the cell—no biological law—that forbids its immortality. "If the science of biology teaches anything, it teaches this truth of the possible deathlessness of cell life on the earth."

But cells must live in groups if they would live long. They must pool their issues. There must be combinations and divisions of labor. They are drawn together through the agency of laws of self-preservation. Each cell which is a sentient particle is moved to unite with fellows, thereby not only insuring longevity by organization, but forming one concrete whole which represents the combined sentiences of the group under one control and acting as a single mind. Then the work becomes specialized, the degree of specialization corresponding to the station of the animal in the scale of com-

posite life. It is said that the vertebrate animal organism has thirty specialized genera of cells, and that these combine to furnish the creature with the means of continued life.

The most perfect example of this self-surrender on the part of individual cells and resultant grand consentience is found in the brain of man, which is made up of sixty million cells that come into contact, in response to volition or need by means of filamentous processes, so that they are able to act as one. But unity of action is not consciously continuous, though we know that it must be subconsciously so in order to carry on harmonious organic processes. But conscious unity of cell action has its periods of rest, during which "the ravelled sleeve of care" is knit and other necessary repairs are made.

Cell Characteristics

"While we cannot affirm that growth of protoplasm is creative energy, it is certainly conservative of energy in a manner elsewhere and otherwise unknown," says an able writer. "We are still ignorant why the somatic cells wax and wane from youth to age," says the same author, "or, more explicitly, what charge of 'ions,' 'biophors,' or 'gemmules' is concentrated in

the cells of the germ plasm; how this marvellous recharging of life from one generation to another is accomplished; why the commingling of cells from the two sexes is advantageous or requisite, and, in general, the nature, chemical composition, and mode of production of these minute germ elements of the organic tissues."

The superb intelligence established in man as the result of the united sentience of many cells is not believed by the materialist to possess the elements of unending existence, either here or elsewhere. He is probably led to this inference through a consideration of the phenomena of cell life, assuming that the composite does not possess qualities not contained in its elements, together with the fact that the composite mind readily falls into states from which it brings no memory of existence.

Consciousness and Memory

It seems clear that consciousness is dependent on memory. We could have no consciousness but for the fact that each passing experience leaves an impression capable of being recalled and reviewed. What occurs to us under anæsthesia, in sleep and other states of so-called unconsciousness, cannot be thus recalled, and

yet we must admit that a careful study of mental phenomena discloses the possible existence of a never-failing subconscious memory. Because we are unable to bring past events to the threshold of consciousness is not adequate evidence that those events have failed to register their impressions somewhere within the mental archives. The phenomena of sleep, both natural and hypnotic, prove the existence of subconscious memory and therefore of a variety of consciousness which does not manifest in the ordinary way. It may be that consciousness lies in strata, impressions being recalled to the mind whenever thought manifests on the particular planes. Says Prof. William James: "The whole drift of my education goes to persuade me that the world of my present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain certain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in."

We may accordingly infer that the unseen self—the spiritual—has its memories, as well

as the material or somatic. Why not? Who can say that it does not?

The following, from a recent address by Prof. W. F. Barrett, of London, as president of the Society for Psychical Research, bears strongly on this thought:

"We know as a matter of fact that a vast number of impressions are constantly being made upon us, of which we take no heed; they do not interest us, or they are not strong enough to arouse consciousness. But the impressions are *there*. They leave a mark upon us, though we are not aware of it, and they may float to the surface or be evoked at some future time. One of the most certain and striking results of the investigations made by our society is that *the content of our subconscious life is far greater than that of our conscious life*. Our minds are like a photographic plate, sensitive to all sorts of impressions, but our Ego develops only a few of these impressions—these are our conscious impressions—the rest are latent, awaiting development, which may come in sleep, hypnosis, or trance, or by the shock of death, or *after death*."

We come into life with the impressions—the subconscious memories—given us by our predecessors. Being ourselves the product of

antecedent life, we are at first possessed of no personality, no self-developed character. We are merely stamped with the mark of what has gone before in the line of our ancestry, near and remote. But we gradually come into contact with the world visible and invisible, sensible and insensible, and deal with it consciously and subconsciously. It is then that the individual Ego begins to manifest inherited tendencies sharing the sprouts in which development starts.

Heredity and Personality

Many people develop but little distinct personality, their only characteristics being the casual and slightly modified impulses communicated to them by others worked out with no special purpose or design. There is by them no resolute and systematic seeking of desirable environment, and no intelligent direction of the forces at command. While they do grow, they at the same time remain the creatures of circumstances and environment. Between such an one and another who has brought his conscious and subconscious powers under the control of his volition and has disciplined all his forces for diligent and well-determined effort, there is the widest conceivable difference. The one moves the world,

while the other is moved by it. One is a conqueror, and the other is a serf. One rides in the saddle, while the other plods on afoot. One attains his ambitions, and the other bemoans his fate. One enters "the kingdom," and the other is left at the door begging for admission.

Allusion has thus far been made only to objective existence which, in our present environment, is alone conscious. We must not forget, however, that the "self," with its unconscious experiences and volitions, constitutes the real figure, the true background upon which we discern evanescent forms. The deeper and truer self rises into view at times and shows its vaster form. Its limits are undefined and undefinable, since they are those of the universe, of which the individual is a part—an epitome.

The Deeper Self

We may then say that the utilities of the imagination are essentially those which come from yielding our sentient life to the rule of the subconscious. We are to come to realization of our magnitude and to claim unlimited power over our objective environment. In other words, realizing the beneficence and meaning of existence, we are to train and discipline our forces so that they shall always

minister to our good. We are to bring our imagination into consistent subjection, that it may be our servant instead of our lord.

Above all, we must not forget our dual powers of the conscious and the subconscious.

Conscious and Subconscious

Man is differentiated from the rest of the animal kingdom by the effect of various stimuli on his consciousness. The cat looks at her curling tail without realizing that it is a part of herself, and accordingly pounces upon it much as she would upon a mouse. You look down at your foot, as one leg rests carelessly over the other, and only by a process of reasoning can you be sure that it is yours, unless, by being touched, its identity becomes clearly disclosed through the sense of feeling. Were there a paralysis of the sensory nerves supplying the member, you would have no other evidence of its being a part of you than that supplied by rational inference, derived from observation of your continuous body.

As you study the body you call "me," there is found a whole world of activity, the identity of which with self you do not sense so long as the natural processes proceed in an orderly manner. Muscles contract and expand, the blood goes rushing through vessels

which assume intelligent action, and the great intestinal tube writhes and twists to send its contents along in the right direction. Looking close you will find a real bustle of business among the cells; and all parts are acting in an orderly and harmonious way to subserve the general interests of this conscious and unconscious entity you call "self."

One set of phenomena appeals directly to our consciousness and one does not, and yet both are evidently under the control of *mind*. Accordingly we are driven to recognize two distinct phases of mind—the conscious and the subconscious. These two phases are intimately related, one interlacing with the other in a most curious way, and each, while maintaining its own distinctive character and work, responding in a measure to the needs of the other in its sphere of activity, thereby preserving a suitable balance.

Composite man is in fact a complex being. In his history there comes at times a measure of inharmony which leads to disturbance liable to create disruption. This inharmony we call disease, and the result of it is often fatal. It is when hope of concrete usefulness is lost that dissolution ensues. Coördination of the many functions is essential to health and per-

petuity. To what extent one phase of mind is capable of communicating with, and thereby influencing, the other, is a study in which experimentation and observation yield, as they do in other departments of inquiry, varying inferences.

In the use of the hands, as in skilled labor and piano playing, that which at first is executed with difficulty and uncertainty, is taken up by the subconsciousness, after much practice, and executed with ease, celerity and precision. Take one who has acquired a good degree of self-control, and he can charge his subconsciousness with special duties, as, for example, that of waking him from sleep at a particular hour, with the utmost confidence. I do not need to multiply examples of this action of the conscious upon the subconscious mind. Anything brought with clearness and force to our consciousness has a pronounced effect upon functions of which we have no conscious knowledge, because they are under the explicit direction of the subconsciousness. These processes are commonly called "reflex."

Motor initiatives proceed from the cerebrum, or conscious mind. Reflex action has to do mainly with the cerebellum, the spinal

cord, and the various ganglia of the body. In one instance the motor centre is stimulated by a central conscious impulse, and in the other by a peripheral impulse which may be either conscious or unconscious.

For example, I purpose to rise from my chair and walk across the room. The order goes out in the form of an impulse to the centres governing the necessary actions, and, without detailed direction, the necessary movements are produced. In another instance, while sitting, I become suddenly aware of discomfort arising from heat beneath my very feet, and, full of fear, without conscious direction, I spring from my chair and run across the room to escape possible danger. Fear of injury and a desire to escape imminent pain impel the action, and under such circumstances consciousness would have to be invoked to enforce other than the kind of action mentioned, since the action is automatic and instinctive. Yet notice, if you will, that the mechanism by which these movements were accomplished is recognized as voluntary, and by use of volition the action could have been inhibited. But the coördinate action of the various muscles involved, now exhibited in motor reflexes, has been at some period in

the race history purely voluntary, and the spontaneous action now witnessed is the result of a primary voluntary movement which has long since been handed over to the involuntary forces.

Now is it not plain that this relegation of voluntary movement to subconscious impulse is doubtless but an illustration of what has taken place in the mental and physical organism during an unrecognized experience and in many consecutive generations? And is it not an intimation of the process by which involuntary (subconscious) action has been built up into instinct and automatism? Originating, as all movements doubtless do, in a conscious purpose to effect certain ends which the individual deems wise and useful, we have no reason to believe that the movements ever slip entirely beyond the control of conscious will. They can still be influenced and essentially modified by oft-repeated conscious mandates. They have become accustomed to a uniformity of action, to be sure, whether physiological or pathological, not easily changed, and modification has to be slowly wrought; but that they can be affected at all is a fact upon which mental medicine bases its claims.

It must be seen that mind, not being wholly conscious, does a good part of its thinking in the subconscious region. The cell discriminates, chooses, rejects, because it has intelligence. In organic structures it unites its miniature self with other selves to make a composite intelligence, and the several organs, with associated structures calculated to serve a mutual interest, go to make up a Larger Self capable of aggressive and self-directed thought and action. Thus is formed *man*, possessed of power, the extent of which he is slow to comprehend. But that same man touches the conscious plane only at points and intervals. The stream of consciousness is much like that of the electric current, which, when it touches the body, we feel mainly because vibratory and broken. Could we graphically magnify conscious contact and electrical touch with their corresponding intervals, we should find a line of surprising breaks in each. The resting places are " substantive parts " and the places of contact " transitive parts " of the current of thought.

Subconscious Thinking and Phenomena

There is a whole volume of life history, consisting of contraction and relaxation, of chemical change, of osmosis, of secretion and

excretion, truly essential to well-being on the physical plane, which never comes to our consciousness. We recognize effects, but have no conscious part in their production. Nor do we sense them so long as they follow a normal course. It is when functional activity is arrested or perverted that we become aware of the work being done, and then in the form of discomfort, which is a cry for aid. *Pain is an appeal to the consciousness for help that consciousness is able to afford.* I need not tell you that the asked-for aid does not consist altogether of change of climate, of food, of water, and of exercise, but, above all, of subconscious impulse which the conscious mind is amply able to give. The state that leads to the production of pain is probably due to a set of complex factors. The impressionable subconsciousness acts upon a cue incidentally supplied by indifference, by error, or by perversity of the conscious self, until disorder of a more or less pronounced type has been set up. This is *dis*-ease of a true sort, and there is demand for a speedy rectification of wrongs and an elucidation of the physical riddle.

All this goes on in the unsensed realm of mind. That consciousness is able effectively to

impress its beliefs and wishes on the deeper phases of mind now goes without a fragment of argument, since the proof is so abundant. This is shown in the production and relief of pain, of elevating and depressing moods, and of intuitions and impulses, through mental suggestion. Doubtless there is a continual play of influences between the various planes of being, thus insuring concerted action and proportional relation.

That one subliminal mind can effect for either good or ill the subliminal of another is quite within the range of possibility. "It seems very probable," says Prof. W. F. Barrett, former president of the Society of Psychical Research, "that every centre of consciousness is likely to react telepathically upon every other centre." Mrs. Browning elaborates the pleasing side of this thought as follows:

Each creature holds an insular point in space;
Yet what man stirs a finger, breathes a sound,
But all the multitudinous beings round
In all the countless worlds, with time and place
For their conditions, down to the central base,
Thrill, haply, in vibration and rebound,
Life answering life across the vast profound,
In full antiphony, by a common grace?

I think this sudden joyaunce which illumes
A child's mouth sleeping, unaware may run,
From some soul newly loosened from earth's tombs:
I think this passionate sigh, which half begun
I stifle back, may reach and stir the plumes
Of God's calm angel standing in the sun.

It looks as though the conscious mind, which is the distinct throne of reason, were intended to act as referee, as guide, as captain, as chief judiciary of the individuality. Those who question this are unwilling to admit that the consciousness is able distinctly to impress its behests on the organic functions over which the subconsciousness presides. They say that voluntary movements of voluntary muscles like those of the fingers and hands can at last be handed over to subjective control, but that involuntary muscles and organs cannot be brought into obedience. We have only to appeal to experience to controvert this. To be sure, non-striated muscular fibres cannot be made to respond at once to the conscious will, and organic action cannot be promptly regulated through psychic means; but that they can be made to respond under repeated demand is capable of demonstration. Will is royal, but how much easier it is to be subject than king!

In the foregoing sections we have glanced at the two phases of mind, designating them the "conscious" and the "subconscious," the "objective" and the "subjective," the "supraliminal" and the "subliminal," the several designations being substantially synonymous. It will be understood that these are nothing more than dual phases of one and the same mind, consciousness representing a plane on which the mental touches the physical in a way to register impressions which can be recalled in the form of memory. Physical impressions that we are unable to recall are deemed subconscious. A patient in the early stage of anæsthesia is able to give intelligent replies and appears to be rational, and yet, after the operation, he is rarely able to recall the conversation. We therefore say that he was unconscious. The cortical centres of the brain were out of relation to the occurrences, and therefore the mind retained no lasting mental images. At the same time there is good reason to believe that the mind *has* (somewhere) retained an impression of the occurrence, which, under the right conditions, may rise to consciousness.

It is hard to escape the conviction that not only all things have sprung from the same

source, but that they are made up of the same "stuff," just as light, heat, sound, color, and even thought itself are but modes of motion of one and the same element, let that element be called what it may. *In soul and body, in mind and spirit, man is but an embodiment of Absolute and Eternal Energy.*

The Threefold Nature

The life phenomena in man may be classed in dual phases, the mental and the physical, and it would serve our present purpose to adopt such a provisional division. What is meant by the term "spiritual" is not altogether clear, and yet spirit presents sufficient characteristics of its own to be entitled to a place. We may then say that man lives on three planes, the spiritual, the mental, and the physical, the relations being so intimate and the phenomena so complex that we cannot satisfactorily dissociate them. Physical phenomena appeal to, and are recognized by, the physical senses, the mental and the spiritual touching primarily an inner, an undemonstrable sense. The mental is superior to the physical, and the spiritual is superior to the mental, but the laws of the higher do not substitute nor displace the laws of the lower. The secret of harmonious action, and therefore of absolute health of mind and body,

is found in perfect coördination and good-natured reciprocity between them. The head cannot say to the feet, I have no need of thee, any more than the feet can say so to the head.

In life, as it is lived, the superior possess marvellous authority over the inferior, and yet they cannot abrogate or ignore the laws under which the latter work. For purposes of utility they are often granted authority. Both spirit and mind must, in general, conform to physical conditions in working out their purposes. They cannot change the fundamental conditions of physical existence. Were the mind in full control of the physical, the physical laws of nutrition could be abrogated, and man be made to subsist on mental pabulum. Or, again, were physical laws only relative in their nature, existing merely as a temporary and unessential arrangement to suit artificial requirements growing out of perverted action of "mortal mind," then, by persistent and confident mental effort, man might break the restraints of physical bonds and continue his existence for an indefinite period under conditions of his own making. But we cannot believe such a thing possible. "That which is born of the flesh is flesh," and has its own conditions of existence, serious disregard of

which means disintegration, no matter what the attitude of the inner self. Physical action, such as walking and talking, cannot be controlled through the exclusive medium of the nervous system, and no more can physical problems be solved through the partial and incoördinate action of the mind.

And still I have no intention to imply that there is any controversy between mind and body, or that they are aught else than homogeneous. There is essentially no higher and no lower, there is no variety of composition, but each one, and everything, is an expression of the All.

Then instead of ignoring the composite nature of man in our astonishment at the phenomenal powers of either mind or drugs, prudence demands of one who hopes to preserve health and promote longevity in either one's self or others, a thoughtful recognition of all factors capable of contributing to that end. In the mental sphere we recognize the potency of certain conditions, conformity to which is essential to health. Mental and spiritual hygiene are of the highest value, and disaster awaits those who disregard their requirements. Mental and spiritual capacities are enlarged and their powers developed and util-

ized conformably with well-recognized laws, and no one should hope for success who disregards them.

At the same time it is the height of folly to aver that, as mind is supreme, it need not brook conformity to rules, but is at liberty to mark out its own course and use its powers in independent action. Such a course would result only in weakness and confusion. It would be an utter dissipation of energy.

The mental should dominate the physical, but it can do so only in strict compliance with the laws of physical action. Not all these laws are yet understood, but intelligent use of those we do know will greatly better human conditions. Physical hygiene is as essential to physical health as is mental hygiene to mental health. A comprehensive acquaintance with the anatomy and physiology of the human body and the laws conducive to its healthful activity is of great importance.

Violation of law in the physical sphere is as sinful as violation of law in the mental and moral spheres. A healthy mind can no more exist in an unhealthy body than can an unhealthy mind find protracted lodgment in a healthy body. The conditions are incongruous. Correspondence must be harmonious. The su-

perior is more potent than the inferior, and is able to bring the other into subjection, but this cannot be done by its unfacilitated action. Deny the body proper food and drink and protection from noxious influences, and no amount of mental energy will avail to maintain its health. But the mind will triumph through thinking healthful thoughts, sending out helpful influences, seeking an ample supply of nutritious elements, and providing suitable exercise for individual cells as well as individual muscles. These are conditions which no one can afford to ignore.

Consider the wonderful care given the body by what we call Nature. Some prefer to call this great Supervisor and Guardian, God; but I prefer to call it, as here manifested, the great Sublimal Self, the True Ego. Observe how careful and conservative it is, every moment, of our physical concerns, holding in view not only a purpose of continued utility, but also of comfort. It is as though an omnipresent and kind Power held our physical affairs in continual view and put forth every effort to maintain for us suitable relations with our ever-changing environment. We may be said to have life as long as we are in adjustment to surrounding media.

The True Ego

Accordingly, to live means to us continual mental and physical change—change, too, not consciously wrought. Were we dependent for adjustment on what is commonly regarded as the essential Ego—our Conscious Self—how inadequate and inefficient would be the resultant action! Changes of temperature, of climate, of atmospheric pressure, of food and water and clothing, to say nothing of the changes of mind with accompanying customs and habits, all have a distinct effect on the physical organism, requiring more care and attention than the conscious mind can possibly reckon on and grapple with.

Then there are the injuries to which we are all subject, some of them involving organs essential to the support of life. When they occur see how wisely and deftly our watchful Ego patiently proceeds with its reconstructive work! Where there has been a break in the continuity of tissue, as in fractures of bones and in open wounds, observe how promptly and capably reparative action is taken up! The vascular system fairly swarms at such a time with white-blood corpuscles, which are hurried to the breach and poured out in numbers into and about the gap, thus beginning a process of repair through immobilization, ar-

rived at in part by reason of pain on motion and in part by exudation and extravasation, followed by slow organization, resulting in complete though defective repair. Some of the effects of injury are permanent. Observe also the process of cleaning up, by means of which ultimate evidence of injury is reduced to a minimum.

But there are some mechanical aids which the subconsciousness is obliged to call on the consciousness to supply in order that the best results shall be obtained. The broken ends of bones must be brought together and held in place, and gaping wounds must be closed. The parts would heal without such action, but the result would be unsightly and inconvenient.

The foregoing is but a glance at what the Deeper Self is doing for the physical organism with masterly skill, in the doing of which are exhibited remarkable intelligence and deep personal interest. It is evident that it has the preservation of our utility and comfort much at heart. And now let me ask, If this degree of interest in our physical and mental welfare is felt by the matchless Self—if it so tenderly cares for and aids us in all the details of life —have we not reason to believe that the same Self, with its limitless power and its super-

human insight into human affairs, takes an equal interest in all that pertains to us, both here and hereafter? Is it not concerned in the matters of every-day interest, such as our choice of friends, of books, of occupations, our domestic affairs, our finances—all, in short, that pertains to our well-being and comfort on every plane of being? Indeed, is it not certain that it is in charge of our lives, and if trusted and unhindered is it not sure to guide and protect and preserve? I believe it.

Then let us coöperate with it by heeding its words of caution, command, and approbation —its intimations of wish, and its wholesome counsels. It can be trusted in any emergency, for it is the Divine in us, the essence of Universal Energy, Wisdom, and Love.

This is a tempting theme for extended discussion, but in dwelling upon it there is danger of becoming bewildered unless we follow a definite line of inquiry. Let us therefore turn our attention to some of the laws governing the exercise of influence by the objective mind over the subjective, or, in other words, by the conscious mind over the subconscious.

It will be observed that the importance of this study lies chiefly in the fact that it is the

subconscious mind which presides over the functions of organic life.

It appears to have been clearly demonstrated that the cures wrought through the various forms of psychic healing are accomplished by the action of one and the same power. A number of theories have been advanced by the representatives of the different methods, some of them claiming that the cures are effected by the power of God set into particular action, while others insist that they are wrought through the distinct power of individual mind. In all the controversy respecting this matter, it has developed that as many and as marvellous cures have been made under the one theory as under the other. We can only theorize with regard to the curative agency and define as far as possible the laws which determine its expression.

Laying aside now our theories with respect to the details of method, I want to say that the most important law governing the development of psychic phenomena is expressed in the words of the great Galilean, " According to your faith be it unto you." Without the aid of faith the action of even drug remedies is hampered and hindered.

Value of Faith

There are two distinct elements entering

into a cure, namely, a suggestion and a belief. The suggestion may come from without and constitute *hetero-suggestion*, or it may arise from within and thus become *auto-suggestion*. But always and ever the belief measures the efficiency of the suggestion.

Confess a lack of faith to a Christian Scientist, and he will assure you that faith is unessential, while he proceeds, by his very methods, to establish the faith which he pronounces unnecessary. Without faith little was ever accomplished in the world. It is well-rooted belief, united with profound attention, which determines the effect.

There is more than one way of viewing things. The same object seen from different angles presents as many aspects as there are points of view. To be just and rational we should realize that our view of a subject is not the only one. See yourself from different sides, as in a triplicate mirror, and you will scarcely recognize yourself. Many have been so long looking at certain means or methods of cure that anything else appears to them as unsubstantial as shadows on the wall. While pitying the subjects of the supposed delusions, they spurn the delusions themselves. This is an incredulity to be condemned. It is impos-

sible to make a fair study of a subject without laying aside all prejudice and approaching it with the utmost candor. It is hard to do this when one has become rooted and grounded in a particular faith, and the more so when there is an element of religious conviction associated with the belief. I have run across some who class all advocates of other than material means of cure with the irreligious and uncanny. The opinions of people of this stamp should have no weight in fixing the value of psychic claims.

Every observer is forced to admit that the mind has great power over the body. It is daily demonstrated before our eyes, has recently come into popular recognition, and is not a newly discovered truth. It has been one of the secrets of the ages. Stop to think and one soon becomes cognizant of the truth. The conscious mind is not always dominant, but let us remember that we have a subconscious mind which presides over vital action, the volitions of which do not rise to the level of consciousness. In what manner the subliminal mind is influenced and its actions modified are the very things about which we are learning something in these days of varied experience. There are those who have learned that, would

we be well, we must utilize the power of purpose and do what we can to keep alive the faculty of effort. We must come to mastery through the exercise of our strongest forces.

Men and women of intelligence should call no man lord and master. If one is an employee he can render far better service by maintaining a spirit of freedom. It is the willing service of an unfettered mind and a self-controlled body that is most efficient and satisfactory. As a lover one will be more agreeable, patient, and enduring, whether married or single, if he feels his independence and makes his oblation at the shrine of his goddess, impelled thereto by no sense of obligation or duty.

Freedom

We are all hero worshippers. The wife who adores her husband often becomes his obedient servant—his willing slave. Now and then there is a husband who manifests the same servile devotion. The spirit of adoration and of ensuing subjection is rife in human expression.

Subjection has been regarded by some as an evidence of man's religious tendency. I have no intention explicitly to deny this, though I regard it as an hereditary trait originally built up in ancestry through the lack of

an adequate philosophy of life. Accordingly man has ever sought out an object of worship, with which he has associated infinite power and wisdom. The densely ignorant and superstitious have had their gods many, whose images have been outlined in wood and stone. The more intelligent have had their Buddha, their Mahomet, their Christ, whom they have regarded with veneration, and whose recorded word they have considered infallible.

Is it not true that the religious spirit has made many people slaves to a sentiment always weakening to mind and body, robbing them of their conscious power over themselves and their environment? One who is ready to confess himself a servant has not the spirit which will raise him to the dignity of a master. As long as we are slaves we cannot be freemen. Power in the hands of slaves is always dangerous, while in the hands of masters it is a means of accomplishment. Once let the conviction settle into a man's mind that he is a son of God, vested with power consonant with the dignity of his birth, and he will rise, sooner or later, to his full stature of mind, and come into the fruition of health and strength rightfully his.

I have attempted to show that pure mate-

rialism has an unsound and shifting basis. Every materialist is driven to admit, with a recent author, that "both mind and body must have their roots piercing back into the ultimate Reality— call that Reality what you will. Religion calls it God, philosophy calls it the Absolute, science calls it Nature, physics calls it Force, psychology calls it Mind—all names for one and the same entity."

Materialism

Granting this, who can deny to the psychic life, built up by the unification of many cells and consisting of the blending into one soil of the many psychic elements, a composite personality which has within it the elements of present power and unlimited existence? But I am compelled to believe that such a hope cannot be built upon the energy developed by associating a definite number of cells, the composite representing nothing more than the sum of the cellular elements. There must be a heightening of effect growing out of cellular specialization and consequent augumentation of capacity for activity that shall minister more efficiently to the general sustenance.

Such an effect contemplates an increase of energy over and above the mere cellular aggregate, doubtless proceeding from a source

defying our scrutiny and presenting the characteristics of Infinity. "We must recognize only nature," says John Burroughs, "the All; call it God if we will, but divest it of all anthropological conceptions. Nature we know; we are of it; we are in it. But this paternal Providence *above* nature—events are constantly knocking it down. Here is this vast congeries of vital forces which we call Nature, regardless of time because it has all time, regardless of waste because it is the All, regardless of space because it is Infinite, regardless of man because man is a part of it, regardless of life because it is the sum total of life, gaining what it spends, conserving what it destroys, always young, always old, reconciling all contradictions—the sum and synthesis of all powers and qualities, infinite and incomprehensible." It is God *in* nature, and not over it, expressing *Himself*.

We have learned a good deal about the phenomena of matter, but our knowledge is by no means complete. Science is following a rational course. Paul was quite right when he said, "First the natural man and then the spiritual." We have to begin at the material end of the route and work upward, though developmental action was in the opposite di-

rection. That there is a Cosmic Energy, all-pervading and all-wise, few will deny. And this conclusion has been arrived at, not necessarily from revelation, but from a study of sensible phenomena. Certain scientists have attempted, by ingenious hypotheses, to exclude immaterial influences from the field of causality, but without avail. In all their investigations they have come face to face with an unknown Force or Principle that lies behind all phenomena and seems to say to the experimenter, "Thus far and no farther." Accordingly, "the physicist becomes more or less of a vitalist in spite of himself, contenting himself with a definition of force based on experience, which says nothing of the nature of the Unknown Quantity, but is limited to a recital of mere phenomena."

Energy evinced in the phenomena termed "electrical" is now a common example of what I have been pointing out. Concerning it I quote from an excellent article in a recent number of a journal of electricity. "What electricity is," says the writer, "we simply do not know, but we do know what to do and how to do it to get the greatest and most useful amount of the same for our purposes. We have here the name for some kind of energy,

an energy which through the medium of ether gives us radiation, motion, heat, or a sensation caused by the action of ether waves on the eye—namely, light. We know that a certain energy must be imparted to the radiometer vane by the sun. To the sense of touch it appears to be heat, in the eye it produces the sensation of light, and in certain substances it has the power to produce chemical changes. Those chemical changes under the radiation from the sun have been going on for years and years on our earth, and we know that what we receive from the sun, whether it affects the sense of touch or sight or produces chemical changes, is in reality some form of energy, and is one and the same form whatever the effect."

The Rational Way

Investigation has shown that universal energy manifests according to law. *There are no mistakes and no accidents.* We speak of "luck" and "chance," knowing full well that they are relative terms invented to accommodate our ignorance. Some of these laws we have learned, but so few of them that we are like children playing with dangerous chemicals, and like them we often suffer for our ignorance. As far as we have gone in our re-

searches it has been demonstrated that channel and direction may be given to energy, and that it is turned on and off by the simplest means, like that of making and breaking a current. It appears to be clear that, with added knowledge, we shall be able to avail ourselves of the power of resistless energy for all our needs by processes as simple as those by which we now regulate the flow of the electric current.

"Exactly as the universal store of Nature from which we draw physical energy does not dictate to us in what form, in what quantities, or for what purpose we shall use it, so in like manner the Universal Principle does not dictate the specific conditions under which it is to be employed, but will manifest itself according to any conditions that we may provide for it by our own mental attitude; and therefore the only limitations to be laid upon our use of it are those arising from the law of love. Liberty without Love is Destruction, and Love without Liberty is Despair."

III. FOLLOWING THE UPLANDS

"It is easy enough to be calm and self-controlled when trials are absent and there is little to disturb the equanimity of life. Sailing over summer seas does not make good sailors. There are fair-weather sailors without number; but mariners who can go about their work deliberately when dangers menace, smiling in the face of a storm that fairly howls its threats of destruction, are not often found among the natty yachtsman of our inland seas. He who can see his dearest interests trembling in the balance while he patiently and expectantly awaits the outcome, is the man who has himself well in hand. To be able to rise with a confident smile after a fall, to be calm when others seethe with agitation, to be sure of ultimate triumph when every good prospect is obscured, is to be self-controlled."

III. FOLLOWING THE UPLANDS

WANT here to write a message of advice and good-cheer to those whose hearts are ready for it—a message which has come to me both by observation and training, since it concerns the question of being well born. For years I taught obstetrics in one of the best-known colleges in America, and conducted a large obstetrical clinic. I have ushered into the world not fewer than three thousand human beings, and have carefully watched many of these cases with a view to learning how human progeny can be improved in both physical and mental characteristics. These facts are recited merely to give weight to the advice which might otherwise be lightly passed over. There are theorists without number, but progressive thought needs far less mysticism and more demonstrable truth.

Racial Improvement

This is an era of scientific research and experiment. Problems of live-stock, fruit, vegetable, and flower improvement are being solved. What man eats, drinks, and wears, as well as his surroundings, are being much im-

proved, and the hour for man's betterment through a regulation of the generative and gestative processes has now struck.

Humanity is fruitful to the point of overpopulation, the earth teems with its millions to the degree of perpetual cheapening of human life, and yet the cry of "race suicide" is often raised. There is no occasion for it, as reproduction is ever running over the danger line. Seventy-five per cent of the children brought into the world are the result of chance. Is it any wonder that so large a proportion of those children become essential derelicts? The "olive branches about the table" in most homes—"the children whom God hath given"—have often been accepted because they could not be denied. The mothers who bore them have fretted and moaned because of the unwelcome obligations thus thrust upon them, and the fathers have staggered under the financial burdens thereby imposed.

If we are true sons and daughters of an Infinite Father, and by reason of our birth are partakers of His nature and attributes, we ought to take heed how we multiply. The generative and gestative energies should not be evoked without reflection, recognition, and intention. Man is more than animal, and he

should not be ruthlessly brought onto the plane of individual expression, with its joys and sorrows, privileges and responsibilities, and that, too, without his own right of choice, by the thoughtlessness or recklessness of parents. There is far greater wrong in committing to what looks like chance the determination of creative action under the conviction that an all-wise Providence is determining results, than in safeguarding ourselves against the action of undeviating laws. I am not of those who would impose upon the sexes an asceticism that always proves enfeebling and disorganizing, but I would throw about the generative act a charm of love and a happy blending of soul that shall start a new life with the benedictions, rather than the maledictions, of those concerned.

In point of importance the gestative act takes precedence. It is the subliminal which registers real character, and it is the subliminal that stamps its nature on the unborn child. It is therefore to this that we should turn our regulative and compelling efforts. Accordingly I am justified in saying that, during the period of gestation, the unborn child is moulded and fashioned in its mental and physical character. Then how

Safeguards

important it is that this period be made one of discipline and wholesome suggestion. There is a popular sense of this, and yet few women make a systematic and rational use of the opportunity to compass the desirable results which it supplies. It is a startling fact that the maternal mind commonly harbors the child's worst enemy—Fear—with most disastrous effect. Is it any wonder that so many infants are weak and fretful and wilful, when so many of the waiting mothers are full of disturbing fears, and give thought room to so many unhappy moods? It is a period when, if ever, there should be calmness and assurance of the profoundest type. Peace should reign in all its blessedness, faith should throw over all its genial rays, and joy should make glad the heart. If only parents would place a right value on the opportunities afforded by this experience to bestow a priceless heritage on their offspring, the character of succeeding generations would be profoundly influenced and the world correspondingly blessed.

Owing to the apparent physical obstacles in the way, there has ever been a spirit of doubt concerning the possibility of prenatal influence. The umbilical cord, which constitutes the only visible connection between the child and

mother, has no nerves, and the materialistic mind of the medical profession has accordingly insisted that maternal mental impression is impossible. This only shows to what wrong conclusions the scientific mind can be led by appearances, and how utterly subservient it is to its logical deductions. But, thank Heaven, the human ego is disclosing its independence of action. It chooses matter as a more convenient mode of expression, but is not limited to it. Enwrapped within the maternal organism, lying close to the maternal heart, have we not good ground for believing, in these days of telepathic communication and wireless telegraphy, that the child can easily be reached and influenced by that psychic being from which it springs and of which it is a part?

Prenatal Influence

The protective influences which may be cast about a woman during this period are not wholly of a negative type. It is commonly supposed that protection from unusual sights and annoyances, and the indulgence of pronounced whims and caprices make up the sum total of requirements, while the truth is that such action comprises but a small part of what can be done with good effect. Interdictions may be placed on

Psychic Treatment

the communicability of undesirable traits. The woman's intelligent subliminal consciousness can be directed in the constructive work it has in hand. We are told by some successful teachers that the turning of the mind to the contemplation of a thing we would be rid of but serves to make the thing's roots strike deeper. By extension of the same thought they would have us believe that the mental and physical features which one seeks to avoid transmitting should be kept wholly out of the consciousness. The principle here applied lays claim to consideration, but I am not in accord with its rigid enforcement. Not only can we rid ourselves of ailments and weaknesses by turning upon them wholesome thought, but the mother can likewise prevent transmission of defects and faults to her unborn child by wise direction to her subconsciousness respecting them. It is true that she must cease to think thoughts of fear, but fear itself is apt to be encouraged by the attitude which some would have her assume. Courageously to face our fears is to rob them of their power over us.

But much trouble is experienced by the mother in holding proper self-command. It is the same trouble experienced by one who is ill when he seeks to regain a hold upon his

own forces. It is hard for one to arouse within himself the wisdom and energy required to meet physical and mental emergencies. Such an one is in a negative state, with his initiative and endurance at a low ebb. It is much so with the expectant mother. She, too, is in a distinctly negative state. Were she not, physiological processes could not so well proceed in an orderly way, since she, for the time, has to become a submissive burden-bearer. And yet, while her negativity is an effectual bar to a strong use of her psychic powers, she is reduced to a state of extreme suggestibility, and, as a result, exposes her nascent progeny to serious danger.

Psychic treatment during pregnancy is most invaluable. Attention to the physical should never be neglected, as it constitutes marked protection to vital interests. To be sure, the unborn child has not a standing comparable with that of the mother in importance, yet there are so great possibilities enwrapped in that nascent individuality as to call for most attentive consideration. A campaign of education needs to be directed toward all those unfamiliar with the value of psychological principles as moulders and fashioners of mind and body.

After the infant is born, still further opportunities are granted the parents—a few of which possibilities we may profitably consider. The mind of a child has been said to be "like a sheet of white paper, on which, by education, we can write what characters we please." While this claim needs qualification and correction, it is measurably true. If we begin early and work assiduously, patiently, and wisely, we can make a child of ordinary capacities almost what we will. The effect of training natural tendencies, both mental and physical, has been repeatedly demonstrated.

Training the Child

Trainers of children are not in entire accord with respect to methods, which may be classified into protective and disciplinary. By the protective method, I mean that which aims to keep a child away from all possible sources of contamination by the vices which abound. This is the mother's plan. Her boy must know of the bad things all about him by description, but of their real nature and appearance he must know absolutely nothing from observation. Her tenderness aims to preserve him throughout life from contact with the teeming multitude. She would have him educated in private schools, and when he goes

to college she would live in the same town so as to provide for his care with scrupulous attention and to throw about him her "home influence." But a time comes at last when, wholly unsophisticated, he is obliged to come into contact with this *terra incognita*, and then, because weak and undeveloped, he is liable to fall under its power. Finding the normal life full of allurement, and in many respects quite unlike what it has been represented to be, and also finding himself a child in his appreciation of its liberty, he is apt to be carried to extremes of indulgence which become his ruin.

The disciplinary method, on the other hand, contemplates an early exposition of every feature of life as it is commonly lived, but opposed by a careful training, through actual contact, with a view to self-mastery. Moral development should not only proceed along with physical development, but, to secure the highest type of health and strength, it must precede it. What I here mean by moral development is unfoldment of the power of self-control—the ability to do as one will, whether the self-prescribed course be consonant with one's inclinations and the advice of others or not. To be mentally and physically well we must learn to govern self. This does not mean

that we are to deny ourselves on all occasions; it means that we shall set rational bounds to all our indulgences, and then maintain them at all costs until they are judicially removed. If one will persistently cultivate self-control, there will be no further demand for medical treatment. We commonly fall into illness through weakness. Unwisdom is weakness. Fear and its associates, worry and anger, are weaknesses. Only the self-poised are self-reliant and strong. Our physical organisms are merely children of the mind and can be brought under control by means of disciplinary training.

Theology and Medicine

Theology and medicine have always been close companions. It is still believed by some that devastating disease is visited upon a people as a chastisement for sin. Sickness and death in the family are by many looked upon as coming from the hand of a loving but jealous Father, who by such discipline seeks to draw us into closer relations and more intimate dependence. Even if they do not accept these things as coming directly from Him, they say He permits them that, as in the instance of Job, the Devil may be given an opportunity to demonstrate, if he can, our instability. Incidentally,

in such cases, I have observed that these same religionists, when the trial begins, rush off after the aid of an unbelieving doctor and offer every possible resistance to the expression of what they assume to be the divine will.

Physical ailments are often classed among the "evils" of life, and evils are supposed to originate in the fertile brain of a menacing Devil. This is the attitude of the average person of mediocre intelligence toward disease. The Almighty is believed to play fast and loose with us, at times preserving us from the Great Adversary of souls "who goes about as a roaring lion seeking whom he may devour," and at other times turning us over to his unfriendly care for purification from flesh perversities, from whose power we are sometimes saved as by the very "skin of our teeth."

It is evident, therefore, that theology and medicine are in an inextricable tangle, from which "revealed religion" is utterly unable to deliver them. Let us go back to first principles and see if we cannot unravel the snarl. We cannot be good members of society, we cannot be true healers of the sick, without an adequate conception of a Power behind us, within us, and, better still, *of* us—invisible, inscrutable, but omni-

First Principles

present, omnipotent, inexhaustible, and ever-available. The mere matter of name for that Power cuts no figure so long as the idea conveyed by it to the mind is that of Energy everywhere present, of unlimited capacity and unvarying radiation.

I cannot conceive of one going far with an intelligent study of cosmic phenomena who could still hold to the archaic conceptions of a Supreme Being like those which filled the old Jewish mind. Nor can I conceive it possible for a sane mind to accord supremacy to such a Being while giving Him the character of an antagonist to the very interests a benefactor is expected to subserve.

I do not mean to dip deeply into theistic hypotheses, my purpose being merely to show that our conception of the possibility of the cure of disease, as well as the means of cure to which we may have recourse with confidence, is largely determined by our ideas concerning the character of the presiding divinity. My own conception of God is that of Power clothed in personality—a Power expressing the very essence of intelligence and love—a Power omnipresent, unchangeable, eternal—a Power which, by virtue of its very nature, is deeply interested in our every life

expression. Such a divinity is not only with us, but we ourselves, as well as every other thing that touches human consciousness, are an expression of it. This is essential unity and gives to mankind a divine nature. With the birth of such a conception of the Infinite the old notions concerning the nature and origin of disease, and therefore of its cure, are displaced.

The Immanent God

God is not a monarch on a great white throne, shrouded in mystery and disclosing the general characteristics of a suddenly enriched human, exalted and austere. No, no! He is the Great Absolute, the Universal Energy, the Love that Inspires, the Ambition that Stirs, the Goodness that Enwraps, the Immanent, the All-and-in-All. He is the Sunshine and the Shadow, the Zephyr and the Cyclone, the Silence and the Noise, the Air, the Water, the Fire, the Quaking Earth, and the Peace that Passeth Understanding. He speaks to us in the azure blue of the bending skies, in the rushing, mighty wind, in the "going" in the tops of the trees, in the reverberating thunder, in the voice of many waters, in the natural impulses of the body, in the silent intuitions of the soul, in the brightness of day and the dark-

ness of night, in the recurring seasons, and even in the things called "evil."

He speaks not in anger, for He knows that we err only through ignorance, and, like the loving Father that He is, He ignores our immaturity, recognizing that we are still in the kindergarten and cannot yet be wise. With Him the dimensions of time and space are not, for He *is* Time, He *is* Space, and He *is* Eternity. With Him there is no beginning and no ending; and, as we are of His essence, the same can be said of us. There is no need of haste. Change of form may come over us now and again in our onward way, and the thread of connection may be lost to the consciousness of the instrument through which we manifest. But there is a deeper consciousness that holds all our experiences in its never-failing embrace.

We forget that all is life, and that only life as we feel it conforms to the dimensions of time and space; that our sense of life is but a form of expression adopted by mind and spirit to accommodate our present degree of advancement and to make things intelligible. We attach too great importance to the present phase of being. There is nothing to fear. Suffering, no matter how galling, is but for the

moment, and it will soon be forgotten, as have been the thousand griefs of our infancy. Yet it has a bearing upon our development and the rapidity of our advancement. The Infinite Intelligence knows that these things which we account so great for weal or woe are of small moment. They have no such ethical content as we fancy. We cannot be lost, for we are one with Infinity. We can suffer only as Infinity suffers with us. Should we fall, it would be only to an advanced plane of cellular environment and growth. There is no death, but life moves forever onward in endless cycles.

Then, like wise men and women, let us lay aside childish notions of retribution, of an avenging God, of an anthropomorphic Deity, and live as units of a Perfect Whole.

People have asked me, and I have often asked myself, why theological questions should be dragged into discussions of the cause and cure of physical ailments, and, if they are to be taken up at all, to what extent this can be done without exposing one to the just charge of adopting meddlesome therapeutics.

Christianity has done so much for the world that I am loath to offer a word of criticism of its tenets, and yet I have felt compelled to do

so. Does one ask, By what are you compelled? I reply by giving an illustrative case from among many that I might detail.

A certain man of my acquaintance had a son who had been given to him, as he believed, in response to an earnest longing.

False Teaching

The father being of a strong religious turn, with a disposition to run in grooves, determined to train the son after the strictest order of religious Phariseeism. Accordingly, the boy was trained to pray to a far-away God, who was to be feared and whom he could approach only through an intermediary. He was told not to dare to thrust forward his own desires, save as they were immediately shorn of their power by being expressly subordinated to the will of the very One to whom he addressed his petitions.

The boy grew in stature and in the knowledge of what others told him were good and evil. He was cautioned ever to heed the inner monitor, with the assurance that it would admonish him of evil and serve as his trustworthy guide. He was not told that the voice of Conscience is the voice of the Deeper Self, interposing objections to infringement upon its accustomed way of doing, established through heredity or by repeated suggestion. His associates were

chosen for him from among the good boys of the church. He was told that God loves a meek and humble spirit; that He frowns upon self-assertion; that much mirth is not only unbecoming in one who loves God, but is positively sinful; that the first day of the week is the Sabbath of the Lord, and is intended to be consecrated and limited to church and Sunday-school attendance and religious thought; that he must look upon the body as vile, and tending, in all its inclinations, toward evil; that he must war against the flesh, and, even though "a worm of the dust," must ever seek to live with his head in the clouds.

The father was well-meaning, but his narrowness left exceedingly small crevices through which the sunlight of God's blessed truth could find entrance. His opinions had come to him, like many of the poorly fitting garments of to-day, ready-made, and he was contented with them. We are satisfied with the traditions of the past until we begin to think. "They were good enough for mother," he said. "She lived and died by them; and they are good enough for me." Poor fellow! Having eyes to see, he saw not; having ears to hear, he heard not; and having mind to

think, he thought not. He indulged too much in "one-point" concentration with the result which usually follows.

The boy, boylike, longed to break through the shell of limitation and enjoy God's love in broad fields, running brooks, blue skies, singing birds, bubbling spirits, and playing, romping, contending tendencies, but he found himself hampered and held. If he obtained more freedom it was through stealth, which, of course, brought moral impugnings and a sense of guilt. To defend himself with his fists, even when unjustly attacked, he was taught was wholly wrong. He must return good for evil, and good was supposed to crystallize in abject submission and an acquiescent smile.

The father did not realize that Jesus, on the Mount and in other places, when He laid down so hard and fast rules for the guidance of human conduct, was speaking to His disciples, and not to the multitude. To the people He spoke only in parables, and His meaning was intended to be obscure. But to His disciples He spoke in distinct terms. To them it was "given to know the mysteries of the Kingdom of Heaven." It was the Master training those whose business was to be of a spiritual, rather

than a commercial, nature. He spoke to those who were to succeed Him in the evangelistic work of a special vocation, made separate and distinct by its very nature, for which one can be fitted only by subduing self on the side of physical manifestation and bringing it resolutely under the control of an ascetic will. To attempt to bring the mass of mankind up to such an exalted level would make life unnatural and thereby defeat its rational purposes.

At maturity the son of the narrow-minded father presented characteristics to correspond with his environment, in this respect differing not at all from many other sons. He had not been taught that the moulding of character is clearly within the control of one's own volition. He had been told to regard himself as a grovelling creature, by nature unregenerate, with a tendency "to evil as the sparks fly upward," and that his only hope for better things lay in the interposition of an Infinite Being seemingly as capricious in expression as is man, and even more unrelenting to those who refuse to abase themselves and cry for mercy. There was no root of good in himself.

The conditions being such, is it any wonder

that I found the boy weak in body, irresolute in will, possessed by fear, vacillating, whimsical, ambitionless? Fortunately he had not yielded himself wholly to the impressions sought to be made on his susceptible consciousness. He still had some of the mind called "sinful" by his father. He had not been completely robbed of that valuable inheritance, which somehow adheres to one despite the commonly pernicious effect of erroneous religious beliefs on one's manhood.

In the presence of such a situation should I have aimed to confirm him in his orthodox beliefs, which in their legitimate action were doing most destructive work? No! for no attempt to reconcile the difficulties of the situation could have availed. There had been no lack of such attempts. I knew something of the wretchedness of the situation from personal experience, I myself having gone through the fluctuating mental movements accompanying attempted reconciliation, and therefore I began at once to cut the mummy-cloth wrappings in which he had been embalmed. I urged him to affirm his own power, to rise in his strength and calmly say, "I can; I will." I aided him to see that he was not a worm of the dust, but a son of God.

And with what effect? He began at once to take on new life. He now stands as a man among men, whereas formerly he was a veritable servant.

Nevertheless he still accounts himself a Christian. And I also account myself a Christian. But I believe that the church has misconstrued and perverted the teachings of Jesus. We are natural imitators. The masses, having been reared in the faith, have drifted along in the theological current without giving serious thought to the trend of religious beliefs, attributing their mental and physical states to causes which bear no true relation thereto. I have seen men and women of splendid natural endowments and strenuous natures get into the drift and be swept onward to success irrespective of what they stood for by virtue of ecclesiastical connections; and I have seen others wholly overwhelmed by their erroneous religious beliefs.

New Theology and New Psychology

In the work of physical healing by mental means, one's conception of God and one's relations to Him cut an important figure. The force of an appeal to a patient, when called upon to realize his dignity of birth and the potency of his inheritance, is greatly weak-

ened by a religious faith which makes him the helpless subject of a Deity manifesting man's essential impulses and weaknesses? With such a conception of the Infinite, how can a thoughtful patient find assurance enough to assert himself as he should? He sees this one elevated and that one depressed, this one favored and that one ignored, this one blessed with health and that one cursed with diseases —all this in seeming answer to the fancy of a Supreme Ruler. Were we to affirm to such a person that God loves him and wants him to be well, he would respond, with perfect consistency: "What proof have you of that, since I came into the world under the curse of original sin, and have no just claims upon His mercy? I am an almoner upon His bounty and am entitled to nothing."

How absurd such a faith! The dumb animals in our stables have a claim upon our humane treatment, and shall not the Eternal, the Great God above us, the Divine Father, be as responsive to the appeals of mercy rising out of the circumstances of the case as is an earthly father, and that, too, without humiliating appeals from those whom He has created in His own image? It matters, and I find that it matters much, what are a man's

theological opinions, in so far as they concern the problem of health.

Lastly, one must not underestimate the value of confidence—and in effect self-confidence at that—as the final element in the dynamic circuit of human expression. It characterizes capability in all life's affairs. Education is powerless to serve the most earnest, as it should, without it. All other qualifications fall flat when not animated by it. There are many factors entering into success, no matter what we may be doing. Why does one succeed and another fail in the same line of business, even when seemingly of equal education and general ability? It is largely because one has certainty of victory before he begins, while the other has but a wavering faith at any time. The successful commander wins his battles before they have gone much beyond the manuscript and map stage. When a man says, "I will *try*," I have small confidence in his success; but when he says, "I *will*, sir," I have no further anxiety.

Self-confidence

"But isn't there danger of running to the other extreme?" asks a timid one. There *is* such a danger. I have seen men and women so sure of winning that preparation of an accurate and adequate nature was omitted.

That is where the only danger lies. In such an one confidence amounts to conceit, and conceit leads us to underrate the opposing forces and to trust too much to "luck." A practice of relying on the subconscious powers in an emergency is all right. One often does best to trust to the inspiration of the occasion for the subject-matter of an address of large importance, but it would be unwise to follow out such a course for every address. There are very few inspirational speakers who are worth hearing.

Blind faith is not worthy of commendation. The commander whose cause for confidence lies in a simple trust in God, or in luck, with the better guns and the larger numbers against him, *may* win, but the chances are he will not. If placed in such a situation by force of circumstances and compelled to fight, that is the proper spirit to hold; but this does not approve the advisability of accepting it from choice. He who neglects preparation and rests his faith on the forces intended to work through suitable means, while at times he will perform startling feats, is, in general, irregular and untrustworthy. Dependence on subconscious illumination belongs to a lazy soul. The whole wealth of the subjective mind is

ours for use, but it serves us best when united with conscious qualification.

The successful man rests his faith on a rational foundation of adequate knowledge and equipment. The unsuccessful one rests what faith he has on insufficient preparation and tentative effort. One succeeds because he conforms to the law of success, and the other fails because he does not conform to it.

The Object of Faith

What about the object of faith? Should it be faith in God? In a sense, yes; but it should be faith in God as He stands for immutable law. To whom are thanks due for successes? To God? Yes, in the sense that God represents law. One's faith is really in the law, and gratitude, if there be any, should be to law. When we pay a purchase price for a home we act in perfect assurance that the law will protect us in the exercise of our rights as owners. Faith is in the law, but in the law as it represents the government of which we are a part. Is there occasion for gratitude to anybody because we are so protected in our rights? We being a part of the government, is there call for thanks? Would they not be out of place? We are living under law, and when we con-

form to the law of success we win. All we have to do is to exercise sufficient faith to bring us into conformity to law, and then the thing is done. Is that all there is to it? In buying your home you must believe that you are getting something or the sale will fall through, because the purchase money will be withheld. But if the title prove good and your faith fail not, the purchase money will be paid over. Then behold, the home is yours and you are protected in your rights!

But what about the man who fails in his undertakings? Why, he fails because he keeps back part of the price. He never pays in full, and therefore does not establish success conditions. He doubts the value of the place, the opinion on the title and the intention of the laws to protect his rights. This paralyzes his interest and consequently his efforts, so that the mortgage is never raised and he loses his home. There are many such failures in life.

Self-reliance

Early in life one should learn to rely on one's self. This is more important than aught else. It does not mean that the student should spurn all recorded experience and attempt to build from the ground upward out of materials wholly his own, but

it does mean that alleged truths should be passed in review before him while he works them over as a miner would assort his ore, not to obtain then and there all the values, but only those best suited to the purpose in hand. He should also return again and again for further truths, just as the miner, when he has learned a new process of treatment for his ore, returns to work over that which he originally discarded.

As a means of getting in line the abundant power within him, let the student reiterate daily a self-assurance of power to do anything to which he may set his rational and intuitive powers. He who trains his forces in this manner, schooling them in auto-suggestion of an inspiring and ennobling type, draws to himself untold power for achievement.

We are all far too willing to accept the reports and postulates of others as ultimate truths, and to limit our hope and conduct by them. We shall do well to know that truth is never seen in all its fulness. It is many-sided. It grows on us as our points of view change, until it becomes in our eyes wholly transformed. We ourselves are continually changing. I do not look at truth through the same

eyes to-day that I did a few months ago—nor do you. In a few years it will be seen under different aspects and for similar reasons. But our confidence should never waver. Let us impress upon ourselves the fact, earlier adverted to, that our states of consciousness are mere points of contact; that there is no stagnation; that the stream flows onward and still onward; that the power to take of the things offered us and to work them up into individual experience is within us; and that its supply is limited only by our needs and our willingness to use it.

A man who has passed beyond middle life is apt to distrust his power of further development. He feels that he has attained his growth. We are told by some over-wise savants that the mind cannot add to its store a single new idea after it has passed the age of thirty-three years. But this cannot be true. Facts controvert such a theory. Growth of mind does not stop with increase of brain weight. One does not have to work over old ideas exclusively, no matter what his age. To be sure, if a man handicap his powers by a conviction that they have reached their limits and must henceforth decline, experience will be likely to justify the anticipation. Let the

middle-aged and old daily affirm, with ardor and faith, that the duration of their mental powers does not follow chronological forms, and they will continue to develop. Let all remember that the only limit set to one's powers is that which one's self establishes. The physical must ultimately decay; but the true Ego will live on, and its powers, though now conditioned in point of manifestation by the flesh, shall move in endless cycles of development and be as lasting as the universe of which itself is an epitome.

Psychic Aids to Education

Inasmuch as education consists essentially in learning the use of our powers, both mental and physical, it follows that affirmations of a suggestive nature, capable of instilling self-reliance, purpose and ambition, form an important part of the process. They are to education what fuel is to the generation of motive power. The engine is no better than a junk shop, from the side of utility, until made to move by the invisible force of steam. But how is the steam to be generated without an application of the expansive energy of heat, which in turn can be had only from the fuel supplied to the machine's furnace? Accordingly, educators are learning to utilize not only the

suggestions they themselves can supply, but also those that the pupil can be taught to give himself at odd moments, and at times of special need. The assertion of the I is what carries men onward toward the goal of their ambitions. It is the "I can" and "I will" that fires the human heart to noblest and strongest endeavor.

In dealing with the young, even in kindergarten work, the surpassing value not only of hetero-, but also of auto-suggestion, should be understood. Children can be taught to give themselves great aid in acquiring a command over their mental and physical forces.

The effective marshalling of these suggestive forces by those who would employ them for self-help, though a matter of much importance, cannot here properly receive more than scant attention. "Can" and "will" are always to be set in the van. But the human heart is prone to doubt its own strength, and is forever seeking a shibboleth that shall give it a passport into the realms of assurance.

The child's mind is indeed like a surface of wax, upon which can be written, not only by outside forces, but by its own faculties, characters that shall mould and determine

life's expressions. Early impressions are not easily obliterated, though they can be much modified; but, under the direction of a master mind, they can be converted into forms of usefulness and beauty.

IV. HEALTH AND HAPPINESS

"Mere thinking must not be expected to do the whole work. Such an attitude will no more bring health and success than a similar attitude will bring food and raiment. The lily of the field is clothed and fed by the Father's hand, it is true; but the lily has a part to perform. The elements of nutrition are at hand, but the rootlets have to look for them. They go out on their labors day after day, seeking with avidity and finding abundantly. The stalk climbs up into the sunlight and air at the expense of a strenuous effort, and extracts from these sources the supplies that it needs."

IV. HEALTH AND HAPPINESS

N this period of commercialism both clergymen and physicians have taken on much of the commercial spirit. Doing things from purely benevolent motives has ceased to be the order. Greed for gain has crept into all lines of business activity. "What is there in it for me?" is the common query. Both religion and medicine seriously suffer because of this, and the world in general is feeling the effect of it. But is there any relief? If not, we would better hold our peace. If there is, it lies in the direction of encouragement to those who have a natural adaptability to, and a sincere love for, that which is taken up as a true vocation. Teachers of righteousness and healers of mental and physical ills ought to be men and women who are so sure that they are meant for the work that they will cheerfully eschew the ambitions incident to business life and devote themselves to their vocation, with no hope of obtaining more than a comfortable living, but feeling assured of that much by the same

Commercialism

spirit through which they are called to the work.

These vocations should be freed from such professional aspects. They should be regulated less by civil and ecclesiastical boards, so that every man should have liberty to demonstrate what is in him. It would be a return to naturalism, and that is why the method commends itself. The more that civil hands are used in the framing of the forms in which the inspired shall demonstrate their powers and deliver their message to humanity, the more artificial and sordid do the subjects become, until primitive inspiration is wholly squeezed out. There would be just as good sense in attempting to dictate the quantity and quality of literary composition and invention. How much better to leave to humanity the spontaneous determination of what it will accept in the direction of alleged aid and comfort!

Liberty in Professions

Take the field of medicine. True healers, as well as inventors and poets, are born, not made. In the direction of physical aid this is peculiarly true. Not one doctor in five hundred turned out by the medical colleges is by nature adapted to his chosen avocation. This is why medicine, as a profession, is so ready to

accept ideas conformable to preconceived notions, and rejects with disdain ideas representing real revelations to those in better touch with the finer and subtler forces of nature. Humanity is slow to learn that its saviors rarely come from expected sources, but arise from among the common people and are distinct nonconformists.

Qualities. Required in Mental Healing

To apply the principles of psycho-physiology in a superior way requires qualities of a superior order. Let not him who is undeveloped in the direction of high moral sentiment and power think that he can render service where one is required to be a physician of the soul. The latter is not often found in fashionable society, at the club, or elsewhere in the company of the light and flippant, not because these social phases are to be condemned, but because he whose vocation is to raise men and women by the force of his personality and the power of his mental suggestions to spiritual, intellectual, and physical heights, must himself stand on an eminence. Just as truly as a stream cannot rise higher than its source, one cannot hope to raise others higher than his own level of life possession and expression. To all would-be psycho-therapeutists who fall below this

standard of excellence we may well say, "Physician, heal thyself!"

Whoever knew a merchant to make a splendid success of business when always holding to a *sure* course? You have seen him make a living, but it was a small one. Merchants, manufacturers, inventors, lawyers, doctors, and even clergymen have to take a good many chances or forever remain on the lower rungs of the ladder, and he who knows best how to estimate the chances is the most successful. This marks the difference between the sane man of business, who bases his estimate on rational probabilities, and the gambler who trusts to ordinary "luck." Originality in conception and push in execution are two important factors. To do the same thing that others do, but to do it in a better way, is what constitutes the leading problem of business success. Some men have a faculty for original thought and design, but they are deficient in energy, enthusiasm, and persistency, so that nothing satisfactory comes of their pains. There are others with no power of original design, but with a faculty for execution which places them in the front rank.

Taking Chances

But he who originates and he who executes

are alike unable to know in advance, though they must believe that their plans will succeed. The merchant buys particular merchandise on his judgment, and cannot be sure that he will be able to dispose of it at a profit. He takes a chance of loss. The student qualifies for a profession, but he cannot know that his career will be crowned with solid achievement. He takes a chance of failure. The lawyer in prosecuting his suits does not know that he shall win, and the physician in conducting his cases cannot affirm with accuracy that recovery will ensue. They take chances of defeat.

But remember that faith in the outcome carries one far in the direction of success, not only because it inspires to resolute action, but also because it has power to determine results.

That this is very true all will readily admit. There are those who recognize the force of what has been said, and apply the principles in a successful way to their business affairs, who, when it comes to physical matters, are unwilling to take any chances of incurring harm. They pursue a weak and irresolute course with weak and uncertain results. "Paradoxical as it may sound," says a writer in *Seedtime*, "health demands for its continu-

ance a certain willingness to run risks—even to forget itself—and so differs *toto cælo* from valetudinarianism, which is always occupied with its own safety. Strong exposure—to face the elements—the rain, the wind, the sun, extreme heat, extreme cold—to battle and overcome them, and take their strength into ours, like the Indian warrior who hangs the scalps of his slain to his girdle—that is good. I would not say, be foolish, or rash; but surely it is itself the height of rashness *not* to run a risk now and then."

Burden yourself with over-heavy clothing in cold weather, and perspiration is excited which makes the risk of illness the greater. Eternally consult your digestive organs as to their willingness to take care of the food you give them, and you will be forever at their mercy. Learn the extent of your endurance from your sensations alone, and you will become weaker and weaker. Move in lines of least resistance for long, and asthenic ailments will be sure to overtake you. A physical state is engendered which makes one an easy prey of disease.

But what is one to do? When he has been hurt by exposure to heat or cold, by eating certain articles of food, by doing this, that, and

the other thing, should all this unhappy experience be ignored and one go on in his disorganizing ways?

Apply your business principles to a solution of the problem. Because you, through inexperience or ignorance, have lost money on a cargo of coffee, will you refuse to make another attempt when such undertakings are in line with your work? Because you have lost one, two, or a dozen cases of typhoid, will you henceforth decline all such cases? Is not the wise, the strong, the manly course to do the same thing over and over again until you become expert? To do otherwise would be to seal your business fate. To rule out of your bill of fare and out of your daily living one thing after another which has tried your physical stamina, is to put so many nails in your coffin.

Resolve to win every fight into which you may fall from choice or from other cause, returning again and again to the charge, and you will develop a hardihood and invulnerability which should be the ambition and aim of every denizen of earth.

But there is an imitation process so closely resembling the genuine that it deceives many. Notice it.

I asked you to take chances of temporary failure in physical things just as you would in business enterprises; but, mind you, I did not say take chances of winning. The difference between taking chances of failing and taking chances of winning is wide. There are business ventures in which one is now and then successful, but in which the percentage of failure is excessive. The chances are against success. Therefore keep out of such transactions, just as you should keep out of lotteries. No sane man follows a game of that kind. Among the physical ventures to be avoided, if you value health, are the following: the regular use of tobacco, alcohol, noxious drugs, coffee and tea—no matter how harmless they may look nor how highly they may be commended by physicians. The strongest assurances are often given by those who do not know. The fact that many who indulge have attained to long life gives the practice no standing. There is a mere chance of preserving health in its integrity among those addicted to it.

Want of self-control is the predisposing cause of disease, and it is the highway to neurasthenia. Morbid conditions are established at points of least resistance. The weaker

the outworks the more certain the enemy to find his way in. To become disconcerted in the hour of danger is to encourage loss. *In every contest with opposing forces excitement presages defeat.* Even in debate the unruffled speaker is the winner. It is a trick of opponents in any contest of strength to get an antagonist "rattled," as he is thereby made relatively helpless.

Lack of Self-Control a cause of Disease

Discouragement is an evidence of disconcert, and under its power the energies calculated to develop conditions of relief are hampered and hindered. It is a state of mind the very antithesis of faith, and we cannot exercise a saving degree of faith while under its paralyzing power. In a worthy cause discouragement was never aught but a handicap, insuring defeat. To say that we have faith in an adventure and then to become dejected over the obstacles met in its pursuit is to negative our claims and to defeat our purposes. It is the part of faith to step out, even if it be on seeming void, and if this is done resolutely the seeming void will be converted into solid ground beneath our feet. When everything seems against us, and the heaven of our hopes is overcast with heavy

Discouragement

clouds, the wise course is to avow our purpose and our faith the louder, in the quiet of our own chamber, and to pursue an even way unmoved by present environment, however inimical.

One of the chief reasons for failure in life is not lack of opportunity, but of pluck and perseverance. Men halt at a critical moment in the journey and lose. Those who have reached heights of renown or who have accomplished wonders in the world's work, have done so by heading for a shore wholly unknown but well imagined, and, Columbus-like, sailing on, with no thought of turning back until faith has given place to realization. Such examples should be an inspiration to the faint-hearted, but sincere, aspirant for better things. There can be no excellence without great labor, nor can valuable discoveries be made without a dangerous voyage on unknown seas.

Trials Developmental

Instead of trials begetting in us, even for a moment, moods of depression, they ought to be received with gratitude, since they furnish us the means of character development, without which we should ever remain mere playthings of events. This is why Jesus bade His disciples rejoice

whenever they should fall into manifold "temptation." Even when persecuted they were to "rejoice and be exceeding glad." It takes strength of character to carry out such an injunction. What, rejoice in trial? Why, yes, that is the very time to rejoice. Glorying in success is a mark of weakness. It takes a fool like "Blind Tom" to clap his hands in applause of himself over some remarkable feat. It is by eating solid food that the teeth are kept well set in the jaw. It is only by pulling against the stream that muscle is developed; to float makes a weakling. Had Abraham Lincoln been brought up in the lap of luxury he could never have been the great Emancipator.

Nations are made stronger by struggle with opposing powers. War may be "hell," and its bitterness and carnage certainly do partake of the nature of that mythical "bad place," and yet were it to cease from the earth and a true millennium be ushered in, mankind would fall into a pitiable state of inanition. To contend, to wrestle, to find occasion for putting forth their strongest efforts, these are what bring both individuals and nations to their fulness and completeness of life expression. To shrink from trial denotes lack of

mental force, and to yield to the impulse is to begin the descent toward mental and physical imbecility. I plainly recall an observation made to me by a successful man of affairs when I was a mere lad, and the good effect of it has followed me all the years. We were speaking of business cares and responsibilities, and especially of the trials, great and small, encountered by men in positions similar to his own, when he said, "Let all who cannot welcome trials—who cannot even love them—give over all thought of business success." He was not a man of much education or refinement, but he had learned this most important lesson of business life.

I am visited by patients with spines of the consistency of gelatine, continually bemoaning the most insignificant trials of life. And I have discovered that the man who continually complains of the trials associated with his business, and expresses an insatiable longing for an easy life, is cultivating an element of weakness which will some day throw him down. Trials are inseparable from a career of business activity such as is laid on us would-be sturdy men, and we should bear them with patience and fortitude. They should not only be expected, but welcomed. There will be dis-

appointments without number, and we will find them in clusters throughout life, but they should be borne with a calm and hopeful spirit. Other things being equal, the cheerful loser and the cheerful and resolute sufferer are bound to win.

It follows that in business, in society, and in our domestic life, we do well to set a high value on the things that oppose, under the assurance that, when properly met and overcome, they add much to individual power and personal worth. It is character that counts! Wealth, position, and education without it but reveal our weaknesses the plainer and make individual defects the more glaring.

It is to be regretted that among those by whom these truths are recognized there should exist a spirit capable of neutralizing the good effects otherwise derivable from them. The young think that youth is a time for play, and serious things are kept by them as near the horizon as possible. On the other hand the old are quite disposed to indulge themselves in ease under the feeling that it is their rightful heritage after a life of struggle. Both are wrong. Character is more easily formed while the mind is freely plastic and the channels of thought are neither numerous nor deeply

worn. Youth is a time for mirth, but to dedicate its days to mirth alone is fatal. Character is made of material which needs continual renewal. It cannot be erected and then left with a rational hope of its permanency. Like any other structure it requires constant attention. Let the advanced adult cease to use his muscles and they will rapidly lose their tone. Let us, late in life, likewise relax our vigilance and give over our resistance to the inroads of weakening emotions and the dominance of feeling, and we shall find that we have opened the door to speedy dissolution. Rules of conduct apply with peculiar uniformity throughout life. Those suited to youth are suited, with but slight modification, to age, and in failing to observe them we commit a fatal error.

It is under conditions of mental relaxation that disease begins its work of physical disintegration.

Emotions and Habits

But there are other forms of self-control of possibly greater value as preventives of disease. I shall note but a few of them. It is important that we discipline our faculties against the inroads of antagonistic and destructive emotions and moods, and it is equally important that we resist the allurements to indulgence of un-

wise habits, particularly those connected with eating and drinking.

Eternal vigilance is the price of liberty. Continual watchfulness is required to avoid the unconscious formation of pernicious habits. The man who drinks to excess had no original intention to go beyond his power of easy control. He thought that he, of all men, was least apt to lose the power of self-government. But habits grow up insidiously on the strength of long-continued practices. They are of slow formation and are more easily broken when in their youth. Eating to excess, eating too freely of nitrogenous food, eating at irregular intervals, and drinking tea, coffee, and spirituous liquors, all of which are harmful practices when long continued, create an artificial demand that at last becomes imperious.

When we find it hard to do without certain things to which we are accustomed, and more especially when we find that questionable practices begin to masquerade as necessities, it is time to call a halt. Many women declare to me that they would be unable to go through the day without their accustomed coffee; and, in reply, I as earnestly affirm that that very sense of necessity is evidence most conclusive that

the custom ought at once to be discontinued. When men find it hard to go without their usual cigar, it is high time to stop smoking. Throughout life it is a wholesome practice to make occasional tests of the strength of our practices, and, when we find any evidence of incipient slavery, the practice ought at once to be broken.

Again, what is true of practices essentially bad is also true, in a modified degree, of other practices which are apt to sink to the level of habits. Take as an example the practice of rising and retiring at definite hours, of sleeping in a certain position, eating at exact intervals and only certain articles of food. If a man find himself sleepy and dull whenever his sleep has been a little shortened, he should discipline himself by systematically depriving himself of the usual amount of sleep, at intervals, until he cease to notice the loss. When eating at precise intervals reaches a point where prostration or headache follows a protraction of the interval, the irregularity ought to be insisted on until the force of the habit be broken.

These are examples of self-control of a vital type, and sufficiently illustrate the principles of self-discipline which ought to be enforced.

Neglect of these things predisposes to physical disturbances of sundry types, and thus weakens vital resistance to a dangerous degree. Wise self-discipline is the road to immunity from the ailments that luxuriate in more fertile soil. Advancement in our work of self-mastery is always dependent on our using to the full the knowledge and power we already possess. It is to those who use their talents that more good is always given.

Commendable Discontent

Would we be happy, we are told to be content with such things as we have. Were it our purpose to secure mere pleasure this might be good advice, but we are set in this environment of earth to make the most of ourselves, mentally, spiritually, and physically. Married or single, rich or poor, ignorant or learned, the application of such a precept would tend to calm, to cheer, to pacify. It means that we should settle down to our environment, be it what it may. It means that we should be passive, rather than active—non-resistant, negative. It is the dreamy, lazy attitude of the Oriental, and, to my mind, is wholly unsuited to the wide-awake, energetic Occidental. It is a philosophy of stagnation, ill-pleasing to progressive minds; and though, were it to be gener-

ally accepted we might find more immediate peace, the ultimate loss to ourselves and the world would be tremendous. Progress in education and general mental development, as well as in material betterment, would be arrested.

> 'Tis well, 'tis well that man be not content;
> That he pass on and on with feverish haste,
> Toward the unknown, the unknowable.

We seek not happiness alone, but also development. Contentment with the present causes us to rest supinely, and is thus paralyzing in its effects. We should be glad that a "divine discontent" lurks in the mind and spurs us to higher attainments.

Nor is the attitude of discontent unfriendly to development of present good. When looking for guidance, and trusting it, we must accept all things as in a sense divinely appointed, but many things serve a good purpose merely as spurs, and the good effects show not in calm endurance of them, but in strenuous efforts to escape their sting. We should therefore not contentedly rest in poverty, ill-health, and suffering, but should hasten from them with all the energy and good sense at our command, even though we

never experience the perfect rest which a lazy soul so earnestly craves.

When fatigued, one needs diversion. A man who is engaged all day in his office, taxing his mind with business problems, with no time for out-of-door exercise, will get much good out of golf and allied sports. On the other hand, a man whose occupation necessitates severe physical exertion will find his best relief in a quiet hour with a good book, an interesting game, or a friendly visit.

Fatigue and Rest

One tires of prolonged strain of a particular set of muscles or of certain faculties. Fatigue comes from want of regularity and variety of exertion. The effect of fatigue is more or less general, the organism as a whole suffering a sense of profound languor from over-exertion of a particular part when fatigue of that part is excessive, general fatigue arising chiefly through sympathy of other parts with those immediately concerned. Accordingly, it is not general rest one commonly needs so much as a shifting of the burden.

Nature shows a strong tendency to work intermittingly. A continuous strain upon a particular part soon brings inertia. It is therefore far better to divide our labors in a way to give a frequent change of bearing points.

Neither mind nor body ever has perfect rest. Relative quietness for brief periods, as in sleep, is essential to health; but prolonged repose is always weakening. While energy is kinetic in one section it is potential in other sections. The total physical and mental energy continually varies. The organism does not store a definite bulk of it, as an unreplenished reservoir stores water, and then gradually reduce it to the point of exhaustion, but the supply is graduated to the demand. We tap energy at this point and that, using it freely as long as we use it wisely, and its total reserves are well sustained. The body is a thing of life, and its functional activities should not long be laid on particular parts. In these days of diverse avocations we cannot expect them to be evenly distributed. Certain sections are used more than others, and often to the point of fatigue; and yet recuperation is not to be found in general idleness, even for a limited period, but in frequent change in the character of mental and physical action.

Life is said to consist of continual readjustment to changing environment, and it follows that, as environment is undergoing rapid change, neither mind nor body can expect to find a period of protracted rest.

Ordinary functional activity does not induce fatigue. It is when undue strain is laid on an organ, or a set of organs, for a period not warranted by a physiological distribution of energy, that inertia threatens. The hepatic cells, for example, perform their labors day after day and hour after hour, with indefatigable zeal and untiring devotion, when working under normal conditions; but, through over-taxation, proceeding from unwise eating, they may become exhausted. Every cell and every aggregation of cells in the body, sustains an equable relation to the whole. As long as the demands made on it are not disproportionate, it does not threaten to give out.

In this connection we should bear in mind that the standard of physical endurance is continually changing from infancy to middle life, and from middle life to old age. In the latter part of life there is a gradual decline, though endurance need not diminish as rapidly as is commonly supposed.

At certain hours in the day the stomach is called upon to labor with unusual energy; but, when its work is done, another section of the alimentary tract takes up the task, and the stomach relapses into relative repose, though not into absolute idleness. Should food be sup-

plied in unnecessary quantity, or at too frequent intervals, so as to maintain a high pressure of work for a protracted period, inertia is liable to ensue. It is thus that kinetic energy manifests in various parts, first here, then there, never wholly subsiding, and, when physiological, never long concentrated at one point. In truth we are saved from untimely death by the complexity and diversity of function. Each part does its work in an orderly and rhythmical manner and in perfect accord with every other part. It is disturbance of order that constitutes disease, and we are therefore justified in assuming that the secret of healthful endurance is found in manifold diversity, the even balance of which is not allowed to break. So we may say that, when wearied by protracted toil and in need of recuperation, we do well to choose the nature of our recreation with discretion.

Subconscious Fatigue Slow to Develop

It is worthy of emphasis that the organic functions are carried on without distinct evidence of fatigue. The cells throughout the body are always busily engaged extracting from the blood the elements belonging to their special industries, hour after hour and day after day, with little intermission. The heart

contracts and relaxes seventy times a minute, year in and year out during a long lifetime, and rarely appears to suffer true fatigue. The intestines keep up their vermicular action. The nerves supplying them, serving as media of communication with other parts, are always in service, resting not, even during the hours of sleep, and yet, save in conditions of general inertia, without sign of tire. On the other hand, voluntary action, when long continued, results in fatigue. One seems unable to walk, to run, or even to stand long at a time without weariness. Also observe that, whenever an action is often repeated, so that it becomes progressively habitual in its nature, there is progressively less fatigue resulting from it. In learning to swim, one soon acquires the proper movements and becomes able successfully to propel himself through the water; but every stroke at first requires particular thought and the exercise of distinct volition. There is involved a conscious centring of energy which cannot long be sustained. The swimmer who is able to propel himself long distances with little fatigue is the one who long ago left behind him a conscious attention to particular movements. In truth, should he attempt to give himself conscious direction,

he might, for the moment, be at a loss to do so.

And yet these so-called automatic movements are under the control and supervision of mind. There is evident thought involved in their execution, but it is of a subconscious type. In it we have a good example of the relegation of voluntary mechanism to the direction of that part of mind whose chief field of action is regarded as involuntary. I am well aware that there are many who deem this an unwarrantable exaltation of sensorimotor reflexes into mental processes. The theories are certainly in accordance with an exalted opinion of human identity and power, and I design them to be. Man's conscious self is his personality. By virtue of its initiative and volitionary powers it is at once the true character builder, though the real "mind stuff" is found on the subconscious side, which is the thinking side, of our being, where all the ultimates are worked out.

Everything shows that organic action is under the direction of superior intelligence. We have no conscious knowledge of the action, and yet it goes on in a way which indicates real discretion and wise thinking. Such movements are not watched or timed by the

consciousness, and the objective is wholly incapable anyhow of supplying sage advice on these topics. It is conscious action that holds our attention. We mark its duration, note its strenuosity and record its rhythm. Its reason for being is found in some conscious purpose. We reason from observed effects and determine action in conformity with them. And now, in observing the effects of our initiatives we always supply fatigue as a consistent consequence of exertion. We look on every voluntary act as an expenditure of energy bound to diminish the totality of reserve energy. That fatigue from conscious action is in great measure due to the very mental attention which consciousness involves and the deductions made from its logical processes, finds support in certain phenomena daily observed. When we work with an absorbing interest which takes us out of ourselves, we suffer far less fatigue. Walk with a cheerful or interesting friend and you walk far without tiring, because consciousness takes less note of the movements involved. Become so engrossed in whatever you are doing that you thoughtlessly practise Edison's precept of earnest work, "Never look at the clock," and you do not become weary.

It would appear from all this that the cause of fatigue is not to be found so much in the physical processes involved as in the mental attitudes which a wholly conscious action necessitates. Accepting this hypothesis, may we not build on it a plan of action which will greatly aid in our everyday doing? If subconscious action can be performed under ordinary conditions without fatigue, and if voluntary action becomes less and less fatiguing as it approaches the stage of automatism, may we not, through the exercise of idealism and volition, bring about far better conservation of energy? Long ago I taught myself to affirm, with benefit, a continual supply of undiminished energy. I say to myself, "I do not tire—and why? Because, as I expend energy, more is supplied, so that I always have an abundance." I try to teach my patients to hold in mind a tank of energy whose supply becomes automatically active whenever the wastepipe is opened, thereby maintaining an undiminished total. My observation is that the physically weak and ailing hold an idea quite the opposite of this, and suffer the consequences of such wrong thinking. "As a man thinketh in his heart so is he."

We speak of "wasting" our energy when

there is an inutile act—that is to say, an act which does not share with other acts in the achievement of some definite purpose. But we err in using such an expression. There is not waste; all energy is conserved. Whether a thing is serviceable is not so much a question of fact as of relativity. There are degrees of value attached to every act. One act may answer but a humble purpose while another is immensely serviceable. One contributes little more than valuable experience, while another carries with it not only experience to the doer but a wealth of true helpfulness to many people. So we may say that every event of life has a meaning, and we err in accrediting what appears to be a useless act to the rubbish pile.

"Wasting" Energy

There is a form of enforced servitude more abject than that under which so many human beings were once held in what we called, even then, "free America"; it is slavery to a pernicious mental conviction—slavery to an idea. The average man, no matter how strong his general characteristics, is a veritable slave to the impression that before the ordinary physical ailments peculiar to the human species he is essentially powerless. He is continually looking forward

Mental Servitude

to the future with apprehension, and accordingly seeks to adjust his affairs so that expected sickness and ultimate death shall not catch him unready. The thought that "in the midst of life we are in death" has so impressed his mentality that disease is continually feared, and in effect is invited.

It is only during the past half century that prevention of disease has developed effective methods, and even now the most efficient protective means have not been generally accepted.

The scientific mind has been groping along the fog banks of materialism, hoping there to find the enemy and to cripple his power for harm. Man has been energetically exploring the shore lines of life, marking reefs and isolated rocks, thoroughly charting the visible danger points; but he has not studied as he should the air currents and the pernicious influence of invisible forces. He has established life-saving stations at many points, and has hung danger signals at others; but he has not given suitable attention to the science and art of human navigation. Humanity needs to be told how to keep far from danger, how to preserve its bearings in the face of adverse winds, overcast skies, and imperfectly acting

machinery; and also how to maintain its predetermined course by the exercise of its mental and physical forces.

While mental evolution has emancipated man on certain sides of his nature, on other sides it has served only to reduce him to more explicit servitude. He has come into a realization of his power to provide comforts of a material sort, and has learned to reason inductively for his own deliverance. But he has grown to believe in the ineffaceable influence of heredity greatly to his disheartenment and abasement. Man, as we commonly find him, accounts for his ignoble tendencies by alleged physical and mental inheritance. "My parents were so before me," is his excuse. He takes it that heredity lays on him its heavy hand of compulsion, from which he can hardly hope to escape. "As was the parent so is the child," is the common thought. "Blood will tell," they say. But we ought to reflect that action has not prenatal existence. It does not come into the world with us, though when not given conscious birth and guidance it falls into routine channels from which it may never be dislodged.

As a matter of fact heredity is nothing more than subconscious memory of ordinary modes

of action established in our lines of ancestry. We come into the world with our progenitors' stamp upon us. We are composites of those who have preceded us. There is, therefore, springing up within us a consistent tendency to particular action and definite habits of thought, all traceable to the established customs and habits of those who have gone before.

Fear

Fear is a wholesome emotion when kept within wise bounds. Without it we should be continually falling into all sorts of trouble. It is an educator, and, to fail to make progress under its pedagogy, evidences a fatuous mind. The fool does not learn from experience as readily as does the child of ordinary capacities, and that is one reason why we call him fool. In truth, prompt initial response to the wise admonitions of fear is the mark of superior breed in the human as well as the animal.

The real difference between children in point of intelligence, especially in respect of the reasoning powers, is found in the mental representations made by objects and events. The idiotic, and those who are low in the mental scale, are overwhelmed by their fears because they are unable to make to themselves rational appeals respecting the things touch-

ing their senses. In consequence they are terrorized by many objects which ought not to alarm them, and derive wrong impressions generally from their surroundings. Thus they are filled with irrational fears and the superstitions growing out of them.

Timidity is an evidence of weakness, not necessarily of the body, but rather of the mind. The horse does not know his strength, and he accordingly submits to the dictation of reins, even when held by the hands of a child. It is said that the elephant is set into great fear by a mouse. We smile at such irrational emotions and then confess ourselves afraid of certain days and numbers, of inoffensive animals and well-meaning men, of this, that, and the other thing which our reason ought to shame us into disregarding.

The power of fear over us is broken when we see an object in its true light. Walking in a strange way, we move in calm indifference or confidence when the character of the people who frequent it is clearly shown by their kind faces and courteous manners. The child's fears are dissipated as soon as he finds that the wild beast seen in the distance is nothing but his own faithful dog. We are not afraid of the darkness itself, but of the foes that the

darkness may hide. Once let a flood of light reveal the presence of none but friends and the returning darkness creates no fear.

Fear! Fear! Fear! how it haunts us! Humanity seems to be under its power. Man commonly stands in terror of death because of the beyond into which it ushers him and which his imagination peoples with horrors. Let reason shake his mind free from such misrepresentations and his irrational fears are at once dissipated. He may ever shrink from the change which death brings, as he might from a transfer of his residence, even though firmly convinced that the change would much better his condition. The affections become massed about long-sustained relations, and we are averse to pulling them up by the roots.

Men live in the fear of disease with the pain and disability involved. They live in fear of poverty with its humiliation and privation. They fear many things—but why? Because they are aware of no certain prevention of their distressing effects. Once show them that the power of prevention is in their possession —that they are masters and not servants— and their fears take to themselves wings.

The truth is that man has this very power, but he has hitherto been ignorant of it. He

cannot always avert contact with undesirable objects and experiences, but he can control their effect upon him. It is not so much the nature of a thing which gives it its character, but it is what we think about it. Man's salvation from the mental and physical effects of fear lies in control of his own reasoning powers. When he learns that nothing can harm him upon which he has laid his divine interdiction, he will no longer fear.

Habit Formation

Custom is organized and directed by the conscious mind; it is only when our accustomed ways of doing things have become so habitual as to be followed in an automatic manner that they can be called habits. We will say, for example, that you originally made it a custom to brush your hat just before putting it on for the day. That is continued as a custom until such time as when, from frequent repetition, you come to brush the hat without special conscious thought. When that point is reached it becomes a habit. Customs are pursued in response to a conscious volition which has to be repeated from time to time. Habits have in them an element of volition, but it is often exercised without distinct appeal to the conscious centres.

By repeated affirmations voicing strong desire, we can modify subconscious action with certainty and precision. What is thus done is well illustrated in some of the automatic mechanisms of the day. Take the thermostat. Electrical connections are so adjusted that when the mercury has attained a definite height a circuit is established which works a delicate mechanical arrangement for turning off the heat; and, in a similar manner, when the mercury again descends to a predetermined level, the same mechanism turns it on. In this ingenious manner mechanical skill has provided for the regulation of temperature in our dwellings, and the thing works with small outlay of human energy. We might term such a contrivance an example of mechanical memory. Inanimate objects are thus set to watch temperature changes, being charged with a duty not often forgotten, and performing valuable service in a better manner than the average janitor does it.

Likewise do we impress on our subjective faculties a designated action, and, after due drill, the mechanism becomes established so that the designed movement can be turned over with an assurance that it will be faithfully and efficiently done. Reiterated sugges-

tions thus become the genesis of consistent and wholesome action. Pernicious suggestive processes are as easily established as are those of a high order. You suffer an attack of indigestion, proceeding, as you believe, from ingestion of a certain article of food. You connect your attack in after-thought with the suspected thing, though it may have been wholly guiltless, until your subconsciousness comes to regard that particular object as an enemy of your physical peace, with the effect of making that thing, no matter how pleasing to the taste, a provoker of disturbance. I have seen any amount of unnecessary trouble built up in this way. By such a process a simple digestive disturbance may be made the beginning of chronic dyspepsia.

The last is a simple illustration of the processes by which thought contributes to our physical comforts and discomforts. Simple incidents can be made to introduce into our experiences much good or ill. The subconsciousness is quick to take a cue from passing events and half-formed mental concepts. We may be unable to trace the source of all the impulses operating in the production of good and ill effects in our lives, but the indubitable source of subconscious action is found in sug-

gestion received sometimes directly, and again in a roundabout way. Thought channels are easily formed, and once established they become the ready conductors of unconscious volitionary currents bent on establishing health and happiness or disease and discomfort. And then, as it is easier to move down an incline than up it, we find that a rise is made chiefly as the result of deliberate purpose and effort, while decline follows upon inattention.

We say there are both good and bad habits, but the element of goodness is relative. Habits are commonly neither good nor bad in themselves. The same habit is good in one instance and bad in another, its true nature being determined by the conditions under which it is exercised and the effect produced. We are called creatures of habit. Psychologists encourage us to convert as much of our repeated action as we can into habit, fearing that the consciousness might otherwise become overburdened. With some exceptions the advice is wise. We should have no conscious care of our speaking, our walking, our writing, or our reading, save with regard to the general trend of each. We set an idea before the mind, and subconsciousness gives it expression in words. We may give attention to

the choice of words so as to clothe the idea in as good a dress as possible, but the bulk of the work is done without conscious effort. If we design to go to the post-office, only three blocks away, our feet bear us without the exercise of conscious will after once the start is made. Movements like these do not demand continued exercise of the will, and its voluntary exercise would be an expenditure of energy without compensation. They are usually better done without conscious coöperation when once they have become automatic.

At the same time we should remember that the precise methods of doing things of an habitual sort have been learned from conscious action, and may require occasional revision to make them conform to high standards of economy and effectiveness.

Our only safety lies in keeping ourselves free from the dictation of habit, though it be one founded upon a most salutary custom. We should break our habitual regimen and get out of the ordinary ways of doing things, however efficient those ways may have proved. Changes ought now and then to be made which call for most strenuous effort, in order that volition shall not become stale and impairment of mental and physical powers ensue.

V. AIDS TO HEALTH

The man who has no time is the man who uses time for fuel. . . . Action evolves power, while inaction breeds weakness; and divine maledictions are laid on the shirk and his whole inert brood.

V. AIDS TO HEALTH

EAR where I get off the train every day on the way to my office is a viaduct, up the incline of which teams are continually drawing heavy loads. The overtaxed horses would be unable to make the ascent with the heavily laden wagons unaided, and therefore help has been provided. A strong cable at the side of the driveway, run by distant power, is at their service, and when used the ascent is made at small loss of horse power. Similarly, on the way to the heights of human attainment, spiritual, mental, and physical helps have been provided. I shall be able to point only a few of them out, but these few will serve to indicate the character of the rest.

Special Helps

I have seen teams struggle to climb the ascent of the viaduct, declining, in their silly independence or neglect, the proffered aid, and make a failure. Just so there are many seeking the heights of human experience who decline available helps and fall by the way.

> Be not the first by whom the new is tried:
> Nor yet the last to lay the old aside.

Deep Breathing

A dozen years ago I took a three-months' course of exercises in deep breathing, accompanied by training in the elements of self-control with particular reference to health, with evident benefit. As an exercise in self-mastery and as a direct contribution to health deep breathing holds a prominent place. Among the exercises of the quiet hour one can employ it with assurance of benefit. A neurasthenic patient will find slow, deep, thoughtful breathing beneficial as an instrument of self-conquest, and so will other patients. At the same time I am sure that too much value has been given it by many, and especially the particular methods given by many with so great detail. Here, as elsewhere, "the letter killeth, but the spirit maketh alive." If I were asked what special exercise is of most value, I should say that of holding the breath. One who is unaccustomed to such practice will not be able to hold the breath longer than thirty or forty seconds, and probably not so long; and yet, by persistent practice, one can acquire the power to hold it for sixty, seventy-five, ninety, or even a hundred and twenty seconds. I have held the breath one hundred and ten seconds.

To think that you are inspiring remarkable

vitality from the atmosphere, and that it is penetrating the body and waking the solar plexus, with decided relief to physical illness, is valuable as a suggestion and little more. The very mechanism associated with it serves to give it peculiar point. In the same manner suggestion of relief from pain is made more effective by a mustard plaster. Both the breathing and the plaster aid the conscious mind to continuous suggestive thought.

Practice deep breathing with the *rational* view of its alleged benefits and you will get rational results.

Sit with the trunk erect and self-supported, breathe deeply a few times, and then, taking as deep a breath as you can, hold it as long as you can. Do this a number of times at one sitting. Use your will power upon such action daily for an indefinite period. It is a good daily practice. You will have some sense of smothering, the control of yourself under which is a valuable part of the exercise. There is no danger associated with the exercise in the absence of organic heart disease.

I would not lead the reader to infer that I undervalue the importance of deep breathing, or even breathing exercises in general. The

only possible harm to come from the latter is that proceeding from wrong inference. I would counteract, as far as I can, the erroneous supposition that there is a psychic good to be derived from them of a mystical or mysterious sort, as it is simple *truth* that constitutes our only substantial reliance.

It is a good practice to begin the day with a few minutes of deep breathing. A special reason for this is that the system accumulates an unusual amount of carbon dioxide during sleep, and this is soon passed out from the blood through the lungs in deep breathing. It is the presence of this carbonic-acid gas which often causes the depression of spirits felt by so many in the early morning. Those who are troubled with this symptom, along with a sense of general lassitude, will find in deep breathing substantial relief.

Tension Exercises

At the risk of being prolix in my discussion of special aids to those seeking a full command of their forces, I want to call attention to what have been termed "tension exercises."

It is declared by all teachers, and with good show of truth, that a great amount of physical exercise is essential to health. There is no

doubt that man was intended for a life of physical activity, and this indication should not be lost sight of in our discussion of health topics. At the same time it is important to understand, as physical culturists are learning, that *the effect of physical exercise is determined by the kind and amount of thought put into it.* It is with this truth in mind that I shall present the following exercises, some of them original, and commend them as furnishing, when practised as required, all the physical exercise needed to insure health of body and vigor of mind. What they can do for one in the direction of personal magnetism I shall not disclose, except to assure the reader that, when practised in conjunction with an observation of the principles of psychic culture taught in this volume, they develop almost magical power.

There must be absence of muscular tension, and yet the mind must be alert and the thought concentrated on every detail. When standing, have the body erect, its weight resting on both feet alike, the heels being near each other and the toes pointing a little outward. When sitting, let the position of the body be erect, the back unsupported, the hands resting on the thighs.

General Exercises

1. Sitting. Fix your gaze upon some point on a level with the eyes, distant from three to ten feet. Look steadily at the point for three or four minutes, winking as infrequently as possible.

2. Standing. Tighten the muscles in sections and areas of the body, such as the face, the neck, the chest, or the arms, in this manner proceeding over the whole body. The tension is to be exercised as gradually as possible up to the highest degree, all possible energy being applied at the climax of the action. The contraction is then to be let off in a similarly graduated manner. Go over the whole body in this way every morning, holding the suggestion of continually augmenting physical and mental power.

These two exercises are of vast importance and should be practised every day throughout life.

Eye Exercises

1. Standing. With the head and face perfectly still, turn the eyes upward as high as possible; then downward as far as possible; to the right; to the left; upward to the right;

downward to the left; upward to the left; downward to the right.

2. Turn the eyes as far as possible to the right. Then sweep them around toward the left, along a line at the height of the eyes, as steadily and evenly as possible, noticing every object on the way, until the eyes are at the extreme left.

Reverse the movement.

3. Raise the eyes as high as possible and fix the vision. Then slowly and steadily bring the eyes downward in a direct line until the vision is fixed at the lowest possible point. In thus sweeping the vision downward, every object must be taken in.

Reverse the movement.

4. Sitting. Use a hand mirror. Open the eyes as widely as you can without raising the eyebrows. Then bring the upper lid downward to the upper margin of the cornea (the colored part of the eye); then to the upper margin of the pupil. With the lids in this position, raise the lower lid slowly until the eyes are closed.

This is a difficult exercise, but its mastery is a distinct advancement in power.

Remember now that you are developing will, acquiring control of the body, personal magnetism, health, and more abundant life by

so doing. Carry this thought into every exercise.

Arm Exercises

1. Standing. Extend both arms laterally to the level of the shoulders. Relax them all you can and yet keep them extended, the hands hanging limp. Then begin gradually to contract the muscles and to close the fists. As you do so, fold the arms inward toward the chest. The tension must be increased gradually and the fists be drawn inward until, at the height of the effort, the fists reach the chest.

All the strength at your command should be used and the contraction be very gradually made, while thought is in concentration on the movement.

2. Extend the arms directly upward and go through the same movements.

3. Extend the right arm laterally to the shoulder level. Then sweep it on a horizontal line around to the opposite shoulder; but let the movement begin as slowly as possible, so as scarcely to be discernible, and be gradually increased in rapidity until half the distance is traversed. Then, without stopping, it should become slower and end with a scarcely perceptible motion.

Follow with the left arm.

This exercise is not easily executed. Give it determined practice.

4. Extend first the right arm and then the left, and practise the following:

Set a glass full of water on the palm of the hand and go through the tension exercises without moving the arm and without spilling the water.

Leg Exercises

1. Practise standing first on one foot and then the other until you can do so for an indefinite time.

2. While standing on one foot, get hold of the other with your hands and raise it as high as the trunk of the body, in front.

Practise with first one foot and then the other.

3. While standing on one foot, get hold of the other and raise it as high as you can backward.

4. While standing on one foot, stoop over, touch the floor with your two hands and then resume the erect position.

5. While standing on one foot and holding the opposite foot up to the body, backward, stoop over and touch the floor with the free hand and then resume the erect posture.

A Week's Programme

A Composite Set of Exercises

In order to make these exercises of real value, it is well to lay out a programme of work for each day. I will give a sample, which may be varied from time to time as desired.

Monday.

Deep breathing, holding the breath, etc..5 minutes.
General exercises No. 1.....3 "
Eye exercises No. 1 and No. 2.....3 "
Leg exercises No. 1.....4 "

Tuesday.

Deep breathing.....5 minutes.
General exercises No. 2.....6 "
Eye exercises No. 3.....4 "

Wednesday.

Deep breathing.....5 minutes.
General exercises No. 1.....3 "
Eye exercises No. 3 and No. 4.....3 "
Leg exercises No. 2 and No. 3.....4 "

Thursday.

Deep breathing.....3 minutes.
Arm exercises.....6 "
Leg exercises.....6 "

Friday.

Deep breathing.....4 minutes.
General exercises No. 1 and No. 2.....6 "
Eye exercises No. 3 and No. 4.....5 "

Saturday.

Deep breathing.....4 minutes.
Arm exercises No. 3 and No. 4.....6 "
Leg exercises No. 4 and No. 5.....5 "

As will be seen, this programme provides for only fifteen minutes' daily exercise. As one becomes accustomed to the work the period can be increased at will.

Much of the best work is done under pressure. Man is at the height of his power when in training. When we want a job done well, we don't take it to an idle man. Didn't you ever observe that you yourself are apt to forget or neglect to give attention to things when you have the least to do? In the rush of a busy life, procrastination finds small place. We are up and doing, and always have on our fighting clothes. People say that it is easier to have one tooth after another pulled when once the work of pulling has begun, as one's fortitude rises to the emergency and endurance is soon at its height. *The man who has no time is the man who uses time for fuel.* There are some people who excuse themselves from subscribing for a magazine they need because they haven't the time to read it. I have known some patients to lie abed so late in the morning, in the spirit of sloth, that they could not find time for the quiet half hour which I had enjoined upon them.

Work Under Pressure

There would be little work of a helpful and

earnest kind done in the world were not the doers driven into activity. Necessity is not the mother of invention alone, but also of useful labor. Most people shirk whenever they can, and, as it is, they do as little as possible and maintain their own self-respect. I have a patient who, a few months ago, was in the very depths of nervous prostration and mental weakness, who would never have risen to his present state of strength and courage had I not repeatedly forced him into energetic action by driving him into a corner.

Necessity does much for humanity through the stimulation it affords. Anything which serves to fix the attention with purpose exercises the will, and it is willing with all our might that brings results. The idle lack the mental and physical tone essential to successful doing; and, on the other hand, the "going" mind is always strong because in full swing of the momentum of action. A man can do what he will do. The fact that his necessities urge him onward lifts him to certainty of success.

"How did you dare to take so independent a stand in the presence of that august court?" was asked of a young man who afterward became a great English barrister.

"I felt my children clutching at my coat and crying for bread," he said.

But success of the highest type is won by those who voluntarily assume the necessity of a sublime and unflinching purpose. There are few self-made men and women; most of us are driven to the heights by necessity. We had to go or be lost. One who can rise in the sublimity of manhood or womanhood saying, "I can, I will," and then follow on through evil report and good report, over hill and down dale, until the prize is won, is entitled to a place among the gods.

Its Danger

But is not doing things under pressure dangerous? May not something snap from high tension? When the obligation to strenuous endeavor is upon us, it is the coward who stops to ask that question. Strong doing is *always* attended with danger. The moving locomotive is the one that goes off the track. But shall we be deterred from doing our plain duty because danger lies in the way? There is an exhilaration associated with a sense of peril, and it is voluntarily assuming a risk found in our way which raises us above the common plains of life. Men even seek such experiences for the satisfaction which follows upon noble endeavor.

But then, while there is a certain amount of risk connected with high-pressure action, there is even greater danger in inactivity. Action evolves power, while inaction breeds weakness; and divine maledictions are laid on the shirk and his whole inert brood.

I never yet knew one to break down through sheer hard work. It is ignorance, worry, disregard of known laws of mind, body, and environment, and lack of balance between the planes of life that do the work of disintegration. Well-rounded, fearless, confident, calm men and women are everywhere safe. To be sure, there is a fringe of danger attached to every situation in life. While not ignoring this, it should not be allowed to deter us from any useful action. Thought of danger is serviceable only to the point of making us cautious. Real fear is to be forever banished. Then let us to the heights, no matter what the required outlay of endeavor, undeterred by the possible dangers and responsibilities involved!

Theoretical knowledge counts for much, but our most impressive lessons are drawn from experience.

Military and naval manœuvres and the stern discipline that is back of them are essential to the making of a good fighting machine.

The science of war has to be studied and theories have to be learned; and yet, before the stern arbitrament of war we often see the best discipline falling to pieces, practised manœuvres proving inadequate, and well-learned theories becoming of little avail.

Experience the Best Teacher

The student of medicine is required to become versed in the theories on which medicine is built. As we find them in the books, and hear them from the lips of the voluble but often inexperienced lecturer, they seem most plausible. Sitting on the benches the young novitiate feels the fires of ambition warming his nerves and stimulating confidence, born of knowledge, to a high pitch; but the first few tilts with serious maladies rob him of the latter and dampen the ardor of the former to the vanishing point.

Experience is not only the best teacher, but it makes *us* the best teachers. When once we have suffered or enjoyed a thing we are better equipped to interpret the feelings of those who are on the way through. He who has had sorrow and trial, he who has met and overcome many a foe, he who has gone through the strain of a heated struggle, he who has worked and fought and climbed, is the better prepared

to give advice and encouragement to those who falter in the midst of such experiences. He is the most impressive and reliable teacher who draws his instruction out of the deep wells of his own feelings.

VI. THE PROBLEM OF DISEASE

Disease, then, is an evidence of weakness, and weakness, too, of the controlling forces. Every part of the body is under guidance of the mental and nerve centres. Whether the work be to secrete the bile, to contract and expand the heart, or to brush a fly from the nose, the cells, the organ, the nerve energy, and the muscles involved are under intelligent *direction.*

VI. THE PROBLEM OF DISEASE

There is not now a shadow of doubt that the origin of disease is in perverted mental concepts, logical enough in form, but built on wrong premises. These pernicious thoughts, however, are not necessarily of the conscious type.

N a previous work I put this forth as a logical thesis, capable of satisfactory demonstration. In so doing I had no intention to deny that the occasion of disease is often found elsewhere, as, for example, in systemic poisoning from multiplication of unfriendly bacteria, though there are many wise observers who do not hesitate to express serious doubt of the common theory of the germ origin of disease. When I say that the true *cause* of disease lies behind physical manifestations of all kinds I have reference to the remote or primary cause, choosing to regard the nearer or subsidiary cause as more expressly the *occasion* of it. To the materialist there may be no causes which do not find their springs in physical phenomena. There is and always will be a divergence of opinion regarding the

Mental Origin of Disease

true cause of physical expression called disease and the order of its development; but I have no purpose here to do otherwise than make it clear that the divergence of the various interpretations of morbid phenomena very largely grows out of the differences of opinion regarding the character of the great First Cause lying behind all physical expression. It would be unprofitable to engage in a controversy with the materialist who believes that the all of individual and collective existence is comprehended in the physical phases of being, and I shall not be beguiled into doing so.

Medicine Materialistic

The trouble is that medical theory and practice as they stand to-day have their tap root in materialism, and even the non-materialists in the ranks find it hard to shake themselves free from the dogmas which have become embodied in the science and art.

The realm of physical sense can be studied objectively, and we do not have to await the conversion of the unseen into the seen to find effects. If a part become diseased beyond hope of restoration, we can proceed with suitable instruments to cut it out, or cut it off, and thus rid the patient of its pernicious in-

fluence; but if a subconscious action become perverted, we cannot so readily determine the correction of it. When we put faith aside we are compelled to await the translation of the psychic into the physical before we can be sure that the process has even begun. This takes time, and we are impatient of delay. In our cures, as well as in our financial affairs, we seek quick returns and cannot brook the tardy working out of results. In chemistry, if we bring together certain fluids we see immediate action, knowing the character of it as well before as after the experiment. The physical laws governing such an action are uniform and reliable. This is true in all departments of physics. Now while it is true that in the psychic realm effects are just as prompt and definite, they are usually not subject to objective study until they have been translated into terms of physical phenomena. We have to plant the kernel and then await its germination. Nor can we successfully inspect the early phenomena, for they are developed in a hidden realm and cannot be digged up and inquired into. We must wait until they have risen to the threshold of consciousness before we can be sure of their existence. This is the generally accepted opinion, though we who

have gone deeper into esoteric things know that the psychic laws of action are both distinct and reliable.

Physical Stamina

Out of a dozen people in apparent health, exposed to contagion, perhaps two or three will fall victims to it. The exposure, too, may have been the same. Then why are there not uniform effects? Ah, there's the rub. There the difference between organic and inorganic action becomes most manifest. Explanation of the anomaly is found in the presence in man of a Life Principle, resident, it may be, in so-called protoplasm, which appears to be the impressible organic medium of expression of the unseen force. The cellular confederacy, made by a coalition of many protoplasmic cells for specific purposes, thus becomes a distinct modifier of what would otherwise be action left to the eccentric and unreliable effects of incidental environment. In any event the toxic principle comes into contact with the same class of tissues, and in every instance would damage them but for the fact that in certain persons defense has been established by the operation of an unseen potency exerting itself in accordance with law, enabling the tissues of those persons to interdict pernicious action.

I cannot see how one can attentively study the etiology of disease without coming to recognize the modifying influence of a deep-acting energy on the physical organism. You may say that the difference between individuals in the matter of susceptibility is due to an inherited power of resistance, "hardiness" finding particular expression in the human, as in the vegetable, kingdom. True, but what is it that gives to a family or to a race its characteristic powers of resistance unless it be the subconscious impressions gathered from environment and stamped upon its individuality during a succession of generations?

Disintegration is a process established and maintained in accordance with natural law, but is a process most undesirable under certain circumstances. While the Universal Intelligence does not directly interpose to correct the process which, if allowed to go on, may prove most harmful to human health, comfort, and life, it does, through the intelligence of man, permit its correction, man disclosing his high birth and nature by devising the means for doing such things. He has learned that, by applying certain substances inimical to putrefaction, the movement can be arrested. The application of such a sanitary measure is

not in violation of natural law. It is an example of the action of a law not in itself superior, but one made so by the exigencies of the case, holding the law reckoned as harmful in a state of arrest, or rather turning such law aside, and for the time being rendering its power inert. Law left to itself—that is to say, law not given specific direction by the intelligence resident in individual minds—acts in a blind way, having to be sure a general trend given it by the Universal, but a tendency that appears to ignore particular individual needs and comforts. It ever remains for man as an impersonation of that Universal Intelligence, to learn the action of forces, to fall in with the general purpose, and to modify, if he will, the details of action through a wise use of one law to inhibit, for the time and for specific purposes, the action of another. It is by so doing that he rises to the dignity for which he was designed and discloses his divine origin with the heritage attached thereto.

Have we not a right to infer, when we carry this thought to its ultimate, that disease is but an example of unguided, unmodified, unrestrained law, in its different phases, acting in a sense more or less blindly, complying

with the general charge, to be sure, that it subserve the common welfare, but failing to become specifically concerned in individual interests? And again I inquire, is it any wonder, under such conditions, that individual interests often suffer without discrimination against them save as it may come by natural selection, one thus, mayhap, being made to suffer vicariously for the general welfare? And finally, let me inquire, have not individuals an inalienable right so to avail themselves of countervailing laws as to turn the Universal Energy into channels calculated to protect themselves and others from the action of forces that may destroy, thus demonstrating their divine nature and superior power?

Left to themselves, as they commonly are in individual cases, these natural forces sometimes work at cross-purposes, notwithstanding their generally beneficent character and design. But disturbance is far more likely to arise from the unfriendly elements cast into individual currents by the individuals themselves, usually through ignorance, but often through perversity. Man is continually introducing new elements of discord through uncanny practices, various excesses, and wrong mental concepts. He is his own worst enemy.

From the foregoing it will be discovered that my idea of disease takes us back behind the things seen, but into the realm of things truly real—the realm of the silent and invisible forces—a realm of law and order, and one to which we may helpfully ally ourselves. It is here that we have to search for the true causes of disease, and from this realm must we draw our opinions of the nature of the disturbances from which we would become free.

Disease is evinced through what are called "symptoms." These symptoms are of two general varieties, objective and subjective, the latter being those that are felt, and the former being those which can be determined only by means of physical exploration. It is found that a case can be symptomatically cured without being objectively cured. For example, a patient with an organ functionally wrong can be relieved of all sense of discomfort without restoration of the organ to a state regarded as normal. To him relief means cure, and it is essentially a cure, since conditions which present no subjective evidence of abnormality are not necessarily abnormal. The natural forces may be unable to cast out a bullet which has become embedded in the trunk of a tree, or even

Symptoms

in the body of a man, and the pathologist tells us that there exists, in consequence, an abnormal condition. But nature comes to the rescue, restoring the cellular disorder set up by the intrusion, and in the tree, or in the man, the life forces continue their unimpeded movement, as is evinced in unmodified functional activity.

Medicine not an Exact Science

Medicine is not an exact science, though it is built up on observation and experience. From Hippocrates down empiricism has held sway. Doctors have learned from clinical observation, the poor patient being the subject of much experimentation. This is the scientific method, but spiritual, mental, and physical man is so played upon by the forces seen and unseen, both within and without, that precise and uniform scientific methods are rendered impotent. Effects can never be confidently predicated on previous observations, this uncertainty throwing into the way what appear to be insurmountable obstacles. The element of uncertainty has ever stood in the way of medical progress. Man is a composite being in whom psychological forces are dominant. He thinks and wills, and his thinking and willing continually and distinctly modify physical action.

Medicine, though hitherto studied and practised by many capable men and women, has failed properly to grasp the psychological features of the curative problem, but has sought a solution along gross physiological and pathological lines. It cannot be denied that in doing this strict scientific precedents have been followed, and yet I do not hesitate to assert that this restriction has proved a paralyzing handicap. "In short," says Dubois, than whom there is not a more successful practitioner of medicine in all Europe, "there ought to be more place given in medical studies to psychology and philosophy. We examine our patients from head to foot with all our instruments of diagnosis, but we forget to cast a single glance at their combined physical and moral personalities. By reason of plunging with such vigor into the details we neglect the *tout ensemble* and fall into a stupid materialism." Students are taught to delve into the grosser aspects of pathology, while the pathology of thought is passed over in a most slighting way.

The result is that medicine has often made a grand failure of the curative problem. In the medical colleges of to-day the larger part of the student's time is given to diagnosis, and

when the teacher comes to the question of treatment for the more fatal diseases, his state of mind is well illustrated by the man who promptly raises aloft his hands at the demand of the highwayman. Drug medication, I repeat, is a deceit and a snare so far as curative effects are concerned. Drugs do at times operate as a whip and a spur, but their true curative virtues are wanting. Surgery has been overdone to the snapping point. Serum therapy has its serious objections apart from the question of efficiency. Electro-therapy, hydrotherapy, mechano-therapy, osteopathy, and massage are of service, but they are only adjuvants at best—adjuvants to an agency of cure, hitherto almost unrecognized, and which I call psycho-therapy. Let us look further into this subject.

Behind Disease, What?

Behind all serious disease, and existing as a predisposing cause, is a lowered physical tone. This is universally admitted, but over the causes of lowered physical tone there has been much disagreement. That depressing emotions of a profound and protracted kind are among the most common of the causes is conceded by many. Wounded pride, loss of property, fear of disease and death, decay of ambitions because

of advancing age, loss of friends, are pointed to as adequate explanation of the weakened powers of resistance usually found. When one falls into a state of mental indifference over any condition or event in life, one is getting dangerously near the point where the Pale Boatman embarks his passengers.

Observe that while there are many willing to admit all this, all do not see the obverse side of the shield. If depressing emotions will lower physical tone, elevating emotions will raise it. Again, if depressing emotions of one kind or another are the most potent cause of disease, elevating emotions can be justly reckoned as the most potent means of cure.

"Truly enough," one will say, "but elevation of spirits is not easily obtained." When overborne by the cares of life and the foul atmosphere of disease and death which enwraps humanity, what power can raise drooping spirits and dissipate serious moods? In their attempts to solve this problem the consolations of religion have been introduced with benefit to many; but religion itself, when it comes as a refuge from overhanging menace to life or peace of mind, rather than serving as an added comfort and stay to a life that can never be wholly snuffed out, usually fails

of the inspiriting purpose. The fears which it engenders more than offset the faith it ought to awaken. Religion should embellish and illuminate life's way; and when, instead of doing this, it peoples the regions through which man has to pass with horrible shapes, and instils distrust of self instead of self-reliance and courage, it makes a most egregious failure.

It is because of this that men more commonly turn to a philosophy of life which gives to one personal dignity and an honorable place in the universe. Such a philosophy teaches that the trials which would otherwise depress and discourage serve as mere opportunities for development, real steps on which to rise to higher, brighter, and more salubrious altitudes. Happy and healthy is that man who can so far escape from the nets of old theology as to move with freedom in God's beautiful world and experience a benignant and immanent Creator and Ruler.

Bad Suggestions in Treatment

Then with regard to certain phases of disease: Elevated temperature and pulse in an acute ailment indicate that a battle is on. The forces of the body are being rapidly mobilized, troops are being hurried forward, and the

enemy is being assailed in his intrenchments. Excitement and heat are inseparable from so resolute a fight.

But there are certain physicians who are more afraid of the heat and excitement engendered by an aggressive defence than of the incursions of the enemy. They say, "We must lower the temperature by some means and reduce the energy of the heart action, for, should these long continue, serious results may ensue." The truth is that these conditions, left to themselves, will subside as the result of one of two causes, victory over the enemy, or defeat and death; and ruthlessly to introduce measures aimed directly and solely at the reduction of the heat of the strife, will embarrass the organism and minimize its chances of success. And yet this is done every day with disastrous effect. I should far rather see a fairly high temperature and a bounding pulse in the face of a vigorous attack, than a low temperature with a correspondingly weak pulse. I have seen patients die with high pulse and temperature, just as many soldiers die in the thick of the fight, but I never saw one die as the direct result of these intense conditions.

I repeat that modern medicine is steeped in

pessimism. It is honeycombed with fear. It has delved so much in pathology that its whole spirit has become morbid. It is a pity that a profession intended to rescue and preserve humanity from the thraldom of fear and disease should itself savor of disaster and death. It ought not to be so! It need not be so! It must not be so!

There is no question that the practice of orthodox medicine engenders fear rather than faith, and that this is one of its chief defects. "I don't know whether you recognize it or not," I said to Dr. Harper, late president of the Chicago University, in his last illness, "but I know that medicine is dreadfully pessimistic in its spirit." "But I do know it," he responded in an earnest tone, "and that spirit has nearly destroyed what little faith I have had in medicine."

Resistance to disease-producing factors is marshalled by the mind chiefly on the subconscious or subjective side, but the subconsciousness takes its cue from the consciousness. If this is true, and I defy any one to gainsay it, the curative problem cannot be solved without bringing into the foreground mental therapeutics. The physician's aim should be to inspire hope, courage, and fortitude; but these

sentiments cannot be suitably awakened by one who does not look beyond mere materialism in his search for a deeper significance to life and a broader power than that which takes cognizance of little more than protoplasm, bioplasm, flesh, blood, brain, and nervous systems. Let those who want to immunize themselves against the serious onslaughts of prevailing disease shun the physician whose faith does not lead him to hope for something beyond this present life, and who does not recognize in "life force" Eternal Power and Infinite Energy.

We fall ill not because there is an inadequate supply of every needed thing, just as we fall into despondency not because we are really shut out from a single thing actually essential to our happiness. In both instances discomfort is due to failure rightly to appropriate from an environment plethoric with stores. The trouble comes from within rather than from without. The coördinating functions get confused, and the management does not promptly and resolutely give itself to the task of relief and regulation. Disease is simply and solely disorder, and the sooner the student of human physiology acquires this fundamental knowledge the better.

Recognizing disorder as the nature of disease, we soon see that the disorder arises from causes before which certain organisms are continually falling. If disease is disorder, as I affirm, it follows that proneness to disease signifies weakness—weakness at some point it may be, but not at all points. And that very weakness discloses an impotent state of the intelligence dominating one's potential energy. A city may be well fortified at every point but one. An armor may be impregnable at every articulation save one. A chain may be strong in every link but one. Military discipline may be exact and efficient in every particular but one. It is often the single exception that destroys the whole effect.

Disease a "Weakness"

We do well to remember, then, that defeat proceeds from relative weakness somewhere. We are often startled at the sudden demise of one who had given evidence of robust health. "He was the very picture of health," say his friends; and so he was. But vulnerability at some vital point had doubtless long existed. Our friend had a grand physique and uncommon strength in every part, it may be—in every part but one. To all appearance the chain was capable of tremendous resistance,

but there was a weak link, and when strain was put upon it, it broke.

Disease, then, is an evidence of weakness, and weakness, too, of the controlling forces. Every part of the body is under guidance of the mental and nerve centres. Whether the work be to secrete the bile, to contract and expand the heart, or to brush a fly from the nose, the cells, the organ, the nerve energy, and the muscles involved are under intelligent direction. This is a view not commonly held, but he who looks deeply into organic phenomena will recognize its truth. I grant that it is not always an intelligence that rises to consciousness. Our consciousness knows nothing of the wise discrimination with which the cells of an organ choose from the blood stream the constituents with which they are prepared to deal, and yet the observing experimenter recognizes in consistent and discriminating action an expression of "the mind of the cell."

I have indulged in this glance at the character of disease in order that the reader may get a comprehensive view of the principles of cure. There is abundance of suitable material in food and air and water, and there is adequate power

The Essence of Cure

environing every cell—every federation of cells—to maintain perfect health, and it will be preserved, provided the overseeing and directing energies be suitably exercised and wisely distributed.

In the same connection let it be remembered that the concrete intelligence of an individual —of you and of me—is greater than the sum of the component cell intelligences. Power is of corresponding development, by virtue of which a more far-reaching and unqualified control of the confederation is thus acquired. The cell, in its sphere of activity, does well its part. The organ, in its sphere of usefulness, acts faithfully its part. But each particular part, since it is performing a delegated duty, depends for continual functional activity on the great central directing intelligence of the concrete whole. Laxity at the centre leaves too much of the task to be done by parts imperfectly calculated to do it. The groups of cells found in particular organs make a part of their work, but only a part of it, that required for their own nutrition and comfort, the bulk of it being done for the good of other parts, each thus contributing to the general welfare. If at any time one group fails energetically and promptly to do its allotted task, stoppage en-

sues, not from a dearth of needed materials with which to labor, but frequently either from sheer laziness or from an admixture of noxious ingredients with the materials supplied, thus creating irritation and hinderance.

This view of organic life makes clear what is not generally known, namely, that the essence of cure ordinarily consists in purifying the blood current from which the cells extract their supplies and in restoring healthy action in disturbed parts, by means of intelligent oversight and wise direction on the side of the central authority.

Let the reader go over this condensed account of physical phenomena, and the theories of development and wise regulation, with adequate care. They are unlike those usually held. The common idea of both physician and layman is that the body often suffers from a deficient or defective supply of nutritive elements, and that it is to this fact we should attribute a large number of chronic diseases. I do not believe it. There is found to be a lack of iron in the blood, and immediately the patient is inundated with ferric supplies, notwithstanding the clinical evidence of abundance of iron in the blood of others subsisting on the same

Medical Misconceptions

diet. Sugar is found in the kidney excretion, and at once all sugar and sugar producers, like starch, are taken away from the patient, with the temporary diminution of the excreted amount of sugar, and an assurance is given the patient of decided improvement.

What the system really needs in such cases is a stimulation of the centres controlling the disturbed functions by means of well-directed thought. What is more, if the blood-current carries elements not belonging in it, introduced with food and drink, let food containing these elements be excluded from the alimentary canal, for what does not belong in the body should be kept out of the body, no matter how much of an appetite has been created for the foods or drinks containing them. In a mixed diet there is always a sufficient supply of needed elements, and trouble is commonly due to the presence also of deleterious substances which, in being excreted, set up irritation in the organs specially concerned in the process.

Then let us turn to the mental side of disease—memory and suggestion.

A German writer holds that memory is a universal function of organic matter, and that heredity is but one phase of it. Memory is

often conscious, but not always so. When unconscious it results in automatic or reflex acts. When the eyelids close before a threatened blow, the action may be regarded as the result of unconscious memory. Such instinctive action occurs even when there is no true nerve tissue, as in the lower organisms and in plants. The turning of a sunflower toward the light is to be regarded as an act prompted by unconscious memory. Between this kind of memory and heredity we cannot draw a line. According to this theory the reappearance of a parent's qualities in the offspring is due to the reproduction of experiences undergone by the germ while still an organic part of the parent's body—in other words, to the recollection of these or similar experiences. "Every living being of to-day," to quote the words of an exponent of this theory, "is the product of the unconscious memory of organized matter."

Memory and Heredity

This is a view of heredity at once most rational and intelligible, and one that makes our tendencies more controllable. Psychologists have long maintained that reiterated auto-suggestion is able to break the power of hereditary influences and to turn vital energy into new mental and physical channels. The

foregoing hypothesis, then, concerning the nature of heredity, gives us stable grounds for certain claims of psycho-therapy. The memory of what has usually been done can surely be shorn of its power as a determiner of subconscious action, if only the purpose be adequately strenuous and persistent.

Thought Atmospheres

We are surrounded by a thought atmosphere, the changing currents of which have a universal effect. Our moods of elevation and depression, and even our physical sensations, are often due to this atmosphere. Mankind commonly attributes these variations to weather conditions and to the interaction of mental and physical states.

Besides the general atmosphere of thought, each individual carries about with him his special modifications of atmosphere. The latter are probably vibratory emanations which attract or repel according to their harmony or inharmony with the vibratory emanations of others, and we feel at ease in the presence of one, and "on pins and needles" in the presence of another for that reason. Patients tell me that certain callers, during moderate illness and in convalescence, leave them encouraged and strengthened, while others leave a

legacy of an opposite type. Every one who has been ill can testify to similar experiences. The mind casts a shadow, as well as the body.

Susceptibility to general and particular atmospheres is as variable as susceptibility to fluctuations of air pressure, temperature, and humidity, and this fact ought to be kept in mind during our own illnesses as well as those of others. An uncongenial mental atmosphere is responsible for many aggravations usually attributed to other causes.

We ourselves are daily victims of the vicious effects of thought atmospheres, general and particular, in which we are immersed. Our own atmospheres are continually changing under the influence in part of mental and physical conditions of our own, to the point of auto-infection with its disturbing effects, and in part to combinations with other atmospheres. An uncontrolled emotion, a disturbing suggestion from another, or a misinterpreted physical sensation sets up a change which clings to us, it may be, for hours or days.

Causes and Results

I had a dozen private talks with the late Dr. Harper, of Chicago University, whom I have already quoted. In one of them I said: "Dr. Harper, I am a firm believer in the ex-

istence and influence of mental atmospheres established by the thoughts of many minds—atmospheres which elevate or depress, both mentally and physically, according to their character.

"So am I," he responded. "You do not know how dreadfully I have suffered from their effects." And then he went on to tell me that he had suffered the oppression of such atmospheres to an almost unbearable degree.

As indicating how earnestly he desired to counteract this influence, I may add that, with his consent and approval, an attempt was made quietly to organize a band of resolute, faithful souls, to stem the tide of this pernicious flood by their optimistic thought and affirmations. But it was found that so few could be reckoned upon to do this in an earnest and systematic way without attracting newspaper attention, that the project was dropped. It was a mere handful against a million.

The deadly influence of fear-thought is borne in upon every eminent sufferer, and the psychic assassination of men in high places is ignorantly being abetted by the fear-inspiring medical management accorded them. When will the people learn that the dynamic ener-

gies of the universe are those which do not appeal to the ordinary senses, and that from these hidden forces we must expect our chiefest aid in the way of physical protection and cure?

Effect on Eminent Sufferers

The heavy mortality rate among men of prominence attacked by serious disease must have been noticeable to all. Why do so many of these men die? It is not because they are overworked. They do not work harder than the average business man. Unwise habits of eating and drinking may play an important rôle, but this percentage is probably no greater than among other men. Nevertheless, in a struggle with disease, much money and many friends are a brace of misfortunes. Much money proves a misfortune by providing too many doctors and nurses. To be sure there is a sense of comfort in the assurance that one has the means to provide every needed attention. At the same time this assurance tends to weakness. Wealth deals to itself with lavish hand, and in so doing falls into a snare. The treatment of such men is always overdone.

In order to form a just judgment of the situation, imagine yourself at first in the nurse's place. Here you are in a responsible

position, with a conspicuous case. There are many to please. It is a logical inference that, if you succeed in pleasing all parties concerned, the case will bring you reputation and money. You find a great variety of interests involved. First of all, the doctors are to be pleased; secondly, the patient; thirdly, the relatives; fourthly, the outside friends. In addition to all this you must earn your money, or at least appear to, and so you faithfully take temperature, pulse, and respiration; you record every simple indication of a possible something, and note every passing mood. You watch with expectant eye, continually on the lookout for bad symptoms which you would be blamed for overlooking; you give the prescribed baths and foods and medicines, and, in fine, do your part to maintain the dignity, the importance, and the solemnity of the occasion.

Secondly, put yourself in the doctor's place. You feel a weight of responsibility, for there are many eyes on you. To be sure, you are only one out of several, and share but a part of the responsibility, but this very division of responsibility creates in you an ambition to make yourself felt. Accordingly, you urge your own views or give hearty support to the

views of another, none of which, I am forced to say, may be truly wise, since we are all fallible. In the conduct of any case, the question of general and particular stimulation is sure to come up, for there are always those who believe strongly in the practice, and also believe in beginning it early in a case. Should you oppose resort to early stimulation with effect, you realize the opening thus given your opponents in case of a fatal termination, and you are accordingly apt to fall into line with the majority.

Before strychnia and certain other commonly used heart tonics came into vogue, patients not otherwise overdosed either got well or died from disease toxæmia, from accidental occurrences, like perforation in typhoid, or from the general and inevitable events, always liable to arise through protraction of the malady; but, in the practice of the modern dominant school, death often occurs from heart failure induced by drugging. I recall a simple case of typhoid where I was called in consultation, upon which a prominent doctor of the regular school had been in attendance and to which he had called eminent counsel. I found the patient clear in mind, with no indication of serious toxæmia or of general

weakness, and yet she was dying. In the course of conversation this attending physician was frank enough to admit that the situation had been brought about by too free stimulation of a heart which had needed no urging. When strychnia is given in small and oft-repeated doses it has a tonic effect on the heart; but when given in large doses, and long continued, it has quite the opposite effect. If we would have the heart do its best work, we ought not, on the one hand, to whip it unnecessarily, and, on the other hand, ought not to bring it under the action of depressants. Let remedies be suggestions to nature and not dictators. I have mentioned strychnia merely as a conspicuous example of many improperly used drugs.

Lastly, put yourself in the patient's place. You feel ill, but you have no idea of menacing disturbance until you discover the coterie of attendants. The view impresses you at once with its immense seriousness. Whenever you awaken from a short sleep in which you dream of being ill, a nurse, and possibly a doctor, stand eying you most anxiously. Then your temperature and pulse and respiration must be taken again and carefully recorded; the record being made, as you are

tempted to think, for the benefit of those succeeding to your estate. There is an air of mystery about the whole case. You hear whispered conversations, there are repeated examinations, as though a serious development were expected, knowing looks are passed from one to another, friends are forbidden entrance, relatives come in on tiptoe to take a wondering look, and there are a thousand other little things calculated to make you fear the worst, no matter what your customary resolution and fortitude. Besides all this, you are sensible of a weight of anxiety laid on you by your friends. From here, there, and everywhere is wafted in upon you the depressing atmosphere of doubt and fear, the very love of friends and relatives thus becoming a factor in your dissolution.

I have not drawn an imaginary scene; every feature of it is taken from life. A power which might be utilized for our safety is playing havoc with our chances.

In any case, the best result is to be had by giving every suggestion liable to reach the patient a reassuring character. Nurses, doctors, and friends need to be trained with a view to such management. One good doctor possessed of that rare commodity, common

sense, who comes and goes instead of giving all his time to the case, and at the most two good nurses who have been instructed to bear the most reassuring and natural air, offer the patient the best hope of recovery. Under attendance of this character there would be no calls for bulletins, issued by the attentive doctors, and so the public mind would not become agitated, friends would be hopeful, the patient would expect a favorable outcome, and fewer fatalities would be sure to need recording.

I repeat, the temper of modern medicine is too pessimistic in tone. There must be reform in this particular, the effect of mental states becoming recognized and utilized, or legitimate practice will ultimately fall into wholesome desuetude.

VII. THE PROBLEM OF CURE

We are apt thoughtlessly to adopt the dictum of leaders, instead of thinking for ourselves. In all departments of life we should throw our theories into the crucible of reason and observation and accept only those that bear the test of fire. . . .

The present metaphysical awakening means more to the world in its evolutionary movement than we are yet prepared to expect.

VII. THE PROBLEM OF CURE

O be sure there are few barriers the mind cannot leap. When set to a task it usually accomplishes its purpose. At the same time the mode of doing it must not be dictated; we err in insisting that the task shall be accomplished in a manner and through the media prescribed by our reason. Those of us who have boundless faith in psycho-therapy are apt to insist that health shall be restored through the exclusive use of mental means. The conviction is abroad that it is all-sufficient to think healthful thoughts and to build hygienic ideals. The claim is pregnant with truth. Such a course of mental calisthenics is of abundant service to one who is ill, and the helpful effect is in direct ratio to vividness of the ideals and profundity of faith in one's own resident forces. Unwavering confidence seizes upon the physical offender, and unaided and alone is often able to thrust him out; but, bunching ailments as they run, the more serious with those less so, there are more failures than successes.

Mediums of Cure

Why evince so great partiality for cures wrought by the exclusive use of psychic means? Why should keen discrimination, rational judgment and the discreet use of material measures be at so great discount? Why exalt to heaven one form of management and depress beyond measure another, when there is unquestionable value in both? We point to the intricacies of modern machinery and the achievements of engineering skill as evidence of the remarkable power of mind to clear the way of difficulties. We applaud the fatiguing efforts of scientists to unravel the mysteries of nature and greedily avail ourselves of every material benefit accruing to us therefrom. We utilize our knowledge of steam and electricity to increase human comfort and wealth, and credit all these as achievements of mind. Why, then, shall we say, when the matter of physical harmony and health is broached: "Away with all adjuvants! Man is mind, and he has but to exercise a mental control over his body in order to establish and maintain absolute organic harmony and health." Man is mind, and yet no amount of psychic effort will bring him breadth and depth of knowledge without the use of the facilities for education at his command. Vo-

litional contortions may be intense enough to convulse the body, but external material changes will not be effected without the use of means acting in accordance with natural laws.

Analogy teaches the emphatic truth that each realm has its own laws, and that the superior, while unquestionably dominant, must exercise its power upon the lower mainly through the lower mechanism and in accordance with the laws peculiar thereto. When the mind would demonstrate its power over matter in the overcoming of the resistance of time and space, it does so by utilizing physical laws, as in the telegraph and telephone. When man would defy the attraction of gravitation, as in making ponderous ships of steel to float, and vast bags of gas to lift skyward bodies that are disposed to cling tenaciously to earth, he does not expect, at our present stage of psychic development, to effect the purpose by the exercise of unaided faith or will, but by recognizing and utilizing all the laws directly involved.

The physical body is a mass of material, highly organized, to be sure, but tending to disintegration, except when animated by vital energy. When life touches certain chords, cer-

tain physical responses are obtained and thus it learns various combinations by which to secure its harmonies. But impediments are met and discords arise from the action of remedies over which life force has no immediate control, such as poisonous gases, noxious chemicals, and extremes of temperature. When the effects of these become manifest, protective and eliminative energies are redoubled and usually are successful in speedily correcting the disturbance. But sometimes the struggle is full of pain, grows protracted, and the outcome becomes doubtful. In such an emergency why should the aid of adjuvants of unquestioned value be spurned? Poisons may be antidoted and vaso-motor disturbances rectified by remedies which are known to act on the physical mechanism.

One's own conscious will and the ideals of one's own conscious mind are able so to influence subconscious action as to rectify in us mental and physical wrongs. This I have demonstrated in hundreds of instances. But there are metaphysical ideas abroad of a vastly more transcendental sort. After much experimentation I have become convinced that alleged cures of disease by a "healer," without cooperation of the patient, and especially by one

not *en rapport*, are examples of cure by mental suggestion pure and simple. I have yet to find an undeniable cure made in one who was unaware of treatment. Destroy all possible channels for suggestion—in fine, reduce the action to one of unaided thought and feeling transference—and it falls to the ground. Why should we expect from the ideals and concepts of another, even though he pose as a "healer," effects which similar ideals and concepts in the patient's own mind could but slowly and hesitatingly make effective? As sensible psychophysiologists we cannot afford to lose solid footing and trust ourselves to be saved from a fall through the action of laws not calculated to act in an unsustained way.

Granted that an equable, a calm, a hopeful frame of mind, proceeding from an abiding faith in the beneficence and immanence of abundant life, is deep-acting in its preservative effects on the body and constitutes by far the best preventive against the inroads of disease; or, granted that man is mind and has a right to demand perfect obedience in the physical expression of his attributes, we still find that the body is subject to injury in unpreventable accidents. A falling building, a railway disaster, or a fractious horse may crush and con-

tuse it in a manner to create permanent disability unless relief from the condition be obtained through surgical aid. The surgeon is well aware that his work is mainly a rectification of disturbed mechanical relations. He merely adjusts parts so that their relations shall be more exact, and then waits upon the reparative action of the natural forces. Said Ambrose Paré, one of the early French surgeons whom the people adored for his wonderful powers, " I treat the people; God heals them."

Similar conditions of the body are brought about by long irritation, giving rise to disturbance of circulation within circumscribed areas, with resulting tissue changes which ultimately become mechanical obstacles to harmonious action of the vital forces. When the human organism is placed in such a situation, surgical intervention usually establishes improved relations and sets the suffering structures at rest.

Of late the truth is more and more apparent that the ultimate origin of disease is in the mind itself. The medical fraternity is loath to accept this dictum. Doctors believe that disease is traceable to microbes and a thousand other material things. They do not differentiate

between occasion and cause. If microbes are the cause of disease why are we not all sick? We come into common contact with germs of every kind, and yet few fall a prey to their malign influence. There are diphtheritic germs in your throat and mine, but we do not develop diphtheria. Why? They say it is because our systems are in a condition to resist the enemy. Precisely. You and I are so well organized and equipped to quell disturbance that we dwell in safety. They say that a large army and navy are good guarantees of national peace. Individually we maintain peace at the expense of vital equipment. In other words, we are not susceptible to microbic influence because the mind of every cell is in a state of vigilance and strength, ready to respond most energetically to the call of the great nerve centres. There is no apparent effort, but there is doubtless a strong concerted movement beneath the surface to maintain perfect unity and coördination. It is when the subconsciousness that presides over organic action becomes a little slack, when the cementing energies of the concrete self are at a low ebb, that germs do their evil work.

Ultimate Origin of Disease in Mind

No one who takes an unprejudiced view of

vital action can fail to see that the ultimate cause of physical disturbance lies in the subconscious realm. There is a pathology of mind with which the ordinary physician is not acquainted. Without underrating the value of bacteriology, climatology, chemistry, and the allied sciences in the study of etiology, let it be remembered that we cannot give too great dignity to psychology.

The subconsciousness represents man's greater self—the true Ego. It is a storehouse of energy, wisdom, and knowledge, and is the divine side of self.

We have every reason to believe that in man, as we see him, there is a vast unexplored region of mind of which we have had but glimpses. What we really know and what we really do are vastly more than what we know that we know and what we know that we do. Conscious life is but a fragment of real life. Humanity is just waking to a realization of this truth. The resources of subconsciousness are at man's command when he avails himself of the laws of communication.

We can never know our subconsciousness in all its richness and fulness, for thus to know it would be to know the mind of the Infinite which it represents. But there is pos-

sible communication with it. We can learn to hearken to the voice of its wisdom and to feel the leadings of its intuitions. By recognizing its nature and believing in the possibility of drawing upon its resources, we can come upon intimate terms with it and thereby facilitate our purposes and augment our happiness and power. The subconsciousness is hampered by noncoöperation of the consciousness, its beneficent purposes being often thwarted by erroneous beliefs and unwise acts. By objective misdirection of energy bad physical and mental habits are established, resulting in suffering and premature death.

Resources of Subconsciousness

The two phases of mind may work at cross-purposes. The subconsciousness is faithful, always seeking to work out wholesome conditions; but consciousness, being as full of notions as is a cushion of pins, seriously hinders healthy action of the vital forces as they are marshalled by the Ego.

Then, too, the consciousness is continually imposing heavy burdens on the patient subconsciousness in the form of pernicious habits and unwholesome practices, so that the latter is unable, with the physical resources at its command, to maintain the desired equilibrium

of psychic and physiologic action. A continuation of this unfriendly action cannot fail to bring physical disorder and, it may be, early death. By the exercise of conscious will, aided by repeated affirmation, subconscious action can be remedied, bad habits broken, pain relieved, health restored, life lengthened, and happiness established.

Herein lies the secret of health, happiness, and prosperity. The subconsciousness has to be educated to do things in conformity to the wishes and needs of the Ego. Through long generative lines it has received racial and family impressions, not always of a desirable kind, and from obedience to these it should be rescued.

The way to success is through oft-repeated affirmation and self-suggestion. By such a process the mental forms are gradually moulded. The girl begins her piano practice with a conscious effort. Every finger movement has to be thought out in a painful manner. Consecutive days show but little progress in the direction of facility; it is only by taking a lengthened retrospect that she is able to discern improvement. But she goes on with the conscious effort for months and years, expecting the usual reward of perseverance and

faithfulness. Then there comes a time of true realization. It sometimes comes upon one as a broad stream of sunlight may burst upon us through a rift in a dark cloud. Only yesterday the student of music was laboring at her task; but to-day she finds her fingers set at liberty and falling upon the right keys without recognized thought. The subconsciousness has finally assumed full direction of the work. Now the intricate processes involved in translating musical signs into musical tones go on with perfect ease. The process is probably accompanied by a degree of effort, but the effort is beneath the threshold of consciousness. The physiologists call this an example of reflex action; but it is more than that.

In a similar manner may we educate the subconsciousness with respect to vital action. There will be many early failures; but persistency is crowned with ultimate success. And then, when once trained, the subconscious faculties execute their commissions with zeal and fidelity.

All cures, by whatever means wrought, are self-cures. Medicines do not communicate power; they only awaken it. The curative energy resides in the patient. How to arouse and direct it constitutes the curative problem

as seen by every school. It is a popular notion that medicines add something that the system lacks, and that cures are wrought by re-

All Cures Self-cures.

enforcing it. This is rarely true. Medicines in general do nothing more than arouse the physical forces to renewed energy; and they do this mainly by irritation. The lazy forces are prodded into activity, and the power thus set in motion effects a cure. It is both useless and senseless to deny that drugs are incapable of doing good. One might just as rationally declare that a good whip, properly applied, does not afford aid to the lazy energies of the horse. He may be so taught and fed and groomed that the whip will rarely be needed—this I am willing to admit, and it represents what I seek to do with the human body. The best horse needs an occasional application of the whip; and it may be that you and I are better for an occasional use of something that shall stimulate the physical organism to greater energy. It may or may not be a drug remedy. It may be the electric current, the vibrator, or the X-ray which appeals more directly to us; or it may be a good book, a new business, a fresh love, or a better view of God and His energizing presence.

Psycho-therapy does not recommend that you "throw physic to the dogs." But it does take the following viewpoint: No drug should be given without an accompanying suggestion. If the latter be promptly supplied it will serve as a splendid adjuvant, thereby insuring far more exact and energetic action. At present drugs are given much too often and too freely. The soldier who is choice of his ammunition, seeking to make every shot count, is the most efficient. Drugs are not to be fired at the patient in "broadsides," as many blundering physicians now fire them.

As one becomes expert in the use of psycho-therapy the occasions for using drugs become infrequent; but there are many unthinking, skeptical people who are unable as yet to enter the plane of high living and thinking where adjuvants are rarely required, and for them props of this kind are needed. Some minds cannot see God as a spirit, and worship Him in spirit and in truth, but must have Him set before them in the form of some material image.

There is an intimate relation between mental and physical phenomena. The modern philosopher believes in the unity of all things. The rationale of medicine is more or less

interwoven with that of theology and ethics. He who resolutely submits his theories and practices to strict self-censorship will for a time find himself "at sea." There is a period of knownothingism. Old foundations, slipping away, leave him stranded. But if resolved to find truth, wherever hidden, he will soon recover his foothold and will ultimately luxuriate in a sense of clear-headedness and explicit convictions.

Psycho-therapy in "Organic" Disease

Whether psycho-therapy has curative power over what is called "organic" disease is a question often asked. The physician of the old school promptly answers in the negative. He claims that functional disorders of the nervous system are the only ones which can thus be materially influenced. He says that no power of mind can in any marked way affect for good organic changes already established.

By the term "organic" is here signified visible anatomical change, such as enlargement or diminution of a particular part not due to temporary engorgement. We see it in structural changes in different parts of the body. Many acute ailments are of this variety, but not all of them. The same is true of chronic morbid developments. Functional dis-

orders, especially those of an acute type, tend toward recovery, and usually pass away without treatment. It is in this field that medicine has won its spurs, though it has been enabled to do so by the crass ignorance of the people concerning disease and its cure. It is the management of such cases, under false conceptions of their life history and friendly outcome, which saves practitioners, both young and old, from utter denunciation.

What does the average physician know about the power of psycho-therapy anyhow? Practically little more than has been taught him while on the benches, for he has taken no pains to find out. I do not wonder at his processes of reasoning and his inferences. He has been taught to ascribe the causes of diseases mainly to infections of one kind or another, and so he could scarcely be expected, with his small knowledge of metaphysics, to look behind these. He is perfectly consistent and conscientious. Were I ready to ascribe to disease a similar origin I should be led to a like conclusion.

But the science of etiology as taught does not ordinarily go deep enough to reach the true cause. The physician about whom we have been speaking does not believe that dis-

ease in its incipiency is a psychosis—*i. e.*, a mental disturbance. This preliminary stage is one of incubation, during which there is wrought nothing more than preparatory nervous changes; and these neurotic modifications constitute the first stirrings of the developing disease.

Origin of Disease not Generally Understood

Let us go further in our study of disease genesis. To illustrate: When I was a boy my brother had a smart attack of measles, and a few months later one of diphtheria, from which he died. During the measles, as well as during a part of the diphtheria, I slept with him without taking either disease. We had been together most of the time and had doubtless been similarly exposed. He fell a prompt prey to the contagion, and I, though broadly exposed by him, proved immune. What is more, I have not yet had either malady.

What do such phenomena signify? We are told that my organism was in a resistant state and the organism of my brother was not; and I concur in the opinion. But let us look a little farther. It is well known that one commonly has but a single attack of scarlet fever and measles. And why? Because the defensive energies of the body are so well developed and

the force and stratagems of this particular foe are so well learned by a single contest that the germs on which the disease depends are never after allowed to find a suitable foothold in that particular territory.

The Body a Federation

Our bodies are like other confederacies: They have their several departments of administration and their state and provincial governments, all working as industrious autonomies, but each coördinated with every other in a federated head. It goes without saying that inharmony in one part is a menace to the peace of the whole; an attack on one is an attack on all, and the power of the general government is brought to the defence. So likewise a weakness in one part, if prolonged, proves a weakness of the federal body. It is a lack of tone in the general government. If we were looking on as disinterested observers, what would we think of a nation that would allow an exposed state or two to fall into inertia and indifference and their defences to go into decay when a foe was known to be watching for a foothold? We would say that there was something wrong at the centre. But we hear people say, "I have a bad liver which is unsettling my constitutional strength," "My

heart is weak, and some day I shall suddenly go," "My nervous system is a total wreck," and much more. I wonder who is running this physical confederacy, anyhow! Are we to understand that the several organs are permitted to run things "on their own hook"? If not, let me tell you that the central authority in these cases needs waking up. There is need of getting busy at head-quarters! The excuse for this condition of things is found, in part, in the fact that our pragmatic conscious selves are so eternally heaping up obstacles and stirring up strife that the authorities get sick at heart and become almost indifferent. It is a state similar to this which lies behind successful microbic invasion. The bars are down and we have no need to wonder that the creatures are in our preserves.

In view of what has been adduced it is fair to infer that even the physician who accepts the germ theory of disease cannot well deny that the true cause of disease lies behind microbes, and that prevention and cure require a deeper study than the schools have thus far given them.

This follows: Being able to include even those diseases admitted to be occasioned by germs among those in which mental conditions

are the chief causative factors, no rational person can readily deny my theorem that disease in all its forms springs primarily from the submerged, the subconscious side of us, still so little understood.

Now let me again ask, Is organic disease amenable to mental medicine? I claim that it is, and I have seen visible proof. That it is so is not astonishing when you reflect on the processes by which disease is developed. Recall what precedes the establishment of an organic lesion. Let the cause of it be what it may, there is first an interruption of the perfect nervous interchange, the delicate balance so essential to systemic harmony. In its initial stage the change is too slight to produce a distinct sensory impression; but shortly it increases until the nerves of feeling begin to recite their distresses. The duration of this stage varies according to the character of the disturbance and the particular part primarily involved.

Up to this point the disorder is merely functional. It is a psycho-neurosis, a functional rather than an organic disease, and this is true no matter what the nature of the ensuing organic changes. When a case has not progressed beyond this point, the possibility of

cure by psycho-therapy would not be denied by anybody. But observe the further course of the disorder as it slowly merges into a true organic lesion. The subconscious side of the mind, which has charge of all the organic functions, is working under difficulties, and sometimes in a dispirited and half-hearted way, to maintain a suitable balance, by making short cuts and resorting to makeshifts of various kinds, with astonishing intelligence. When these expedients have been resorted to for an indefinite period, what was at first only a functional accommodation develops into a formal, and often permanent, change of an organic nature.

How Disease Develops

Let it be remembered that, during all this time, the original cause of the disturbance maintains its influence, and the resulting neurosis, in merging into organic disease, preserves its original relationship to the chain of abnormal events. This stage having been reached, the disorder is commonly pronounced irremediable by mental measures.

Let us glance for a moment at the true situation. Here is an organic disease owing its origin to some influence, the disturbance from which began in the subconscious realm. Not until it blossomed out into an organic

affection did we become aware of its real nature; but here it now is in a form clearly disclosed to our objective senses.

This is the situation; and now, as to the matter of treatment, let my readers act as jurors to determine which is the more rational of the two methods about to be proposed.

But before going farther let it be understood that, if the organic change is of a character not subject to removal by means of the physiological process of absorption, it is admitted that (1) a symptomatic or sensory cure can be effected without removal of the already established organic evidences of the disorder, and shall be recognized as a cure; and (2) surgery should be employed to get rid of harmful unresponsive lesions, if practicable.

Two Methods of Treatment

And now to the heart of the question. For relief from such organic diseases as offer rational possibilities of removal through action of the physiological processes, the orthodox physician introduces drugs addressed to the lesions themselves, or to conditions assumed to be evinced by them, hoping in some manner, of which he has but a vague conception, to set going the cure in an order the reverse of that of devel-

opment. On the other hand, the psycho-therapeutist attacks the trouble at its mental end, and seeks, by means of unique processes, to correct the disease phenomena through removal of the cause.

If the waters of a stream have become pestilential, which would you deem the wiser corrective measure, to abate the nuisance by (1) a free use of disinfectants, or (2) by throwing out the decomposing cats and dogs from the fountain pool whence the stream takes its rise? There can be but one answer. Let me ask another and final question. If one witness should testify that he had cleansed many such streams by purifying their sources, and another should testify that such a thing could not be done, to the evidence of which witness would you attach the greater weight? To this question, also, there can be but one answer.

There is no longer any question that disease can be both caused and cured by mental means. That tuberculosis and cancer, as well as nervous disorders, are occasioned by unsanitary mental states is undeniable; and that these diseases can be both cured and prevented by similar means, consciously and purposely employed, has been more than once demonstrated.

Unless the pathological processes have reached a point where the preponderance of vital impulse is against cure by any means, if the mental and physical environment can be made propitious the desired results can be obtained.

Modern optimistic thought, in its relation to disease, must arrive at a reasonable basis for faith. There will be no large and satisfactory growth until this is done. To be sure, Christian Science has grown to considerable proportions, despite the absurdities characterizing its claims; but the thing has been accomplished through the conservative element in its ranks, without whom the cult would long ago have foundered through its unbalanced proportions. There has always been a large number among them who could not believe that the Divine Mind would condescend to do for humanity what humanity ought to do for itself. They accordingly called in the surgeon to set broken bones, to remove unabsorbable tumors, to bring into apposition incised and lacerated tissues, and to do much other mechanical work. They called on the chemist to antidote poisons, to soften certain substances which would otherwise be irritating, and to overcome the pernicious action on the organism of certain

A Basis for Faith

harmful conditions now and then established. This has often been done with a good deal of shamefacedness; but it has been done, and the very doing has proved the worthiness of the movement to survive. Reason forced its way to the front until it was at last authoritatively announced by Mrs. Eddy that such action is wise and commendable.

Impractical Believers

There are many who sit in dejection over ill success, declaring that they have met every condition of success with naught but failure. There are those possessed of enough knowledge who yet lack a rational faith. Faith is able to move mountains, turn the course of rivers, connect oceans, and win success from the very teeth of tremendous difficulty, but it can do these things only by operating under the terms of natural law. The irresistible energies of the universe are occult, but in availing ourselves of them we must conform to law. How absurdly some people of sense seek to bolster their faith! On what weak foundations do they rest their hopes! No wonder their structures come tumbling about their ears. Blind faith is all right when it is all we can muster; but it does not compare with that which rests on the recognized action of natural law.

Under the impulse of a new practice, set going with energy, enthusiasm runs high and absurd claims are made which later require revision. Certain enthusiastic people have made the unreliable assertion that by right thinking one should be able to maintain not only the feeling but the appearance of youth; that the aged can reverse the course of physiological action, bringing back color to the hair, keen sight to the eyes, elasticity to the soft tissues, and should relegate death itself to limbo. All I object to is the extravagance of the claim. Life *can* be greatly prolonged in comfort, disease *can* be prevented, the sick *can* be cured, the weak strengthened, the vacillating fixed, the unhappy made to rejoice, poverty overcome, vicious tendencies corrected, and earth made a veritable paradise under the power of right mental conditions. But this cannot all be done in a *day*. It comes only as the result of an educational process. The mind, and particularly the subconscious mind, which has control of the organic functions, cannot be lifted out of old thought-channels and made to run steadily in new ones in a day, a week, a month, or a year. The task can be accomplished, but only at the expense of much time, patience, resolution, courage, and faith. It will

be done with decreasing difficulty by the generations which follow us. Let us hope that the time will come when posterity shall reap freely the harvest now only in its seed-time. Meanwhile we should be rational in our beliefs so that effort shall receive judicious bent and wholesome impulse.

The present metaphysical awakening means more to the world in its evolutionary movement than we are yet prepared to expect. Man is coming to a realization of his identity and power. He is beginning to know that he is one with the great Universal Principle. He is learning how to utilize his forces under the conviction that all he needs is at his command. He is an heir-apparent in training. Some day he will reign.

Conditions of Success

The condition to be sought in order that auto-suggestion shall be able to do most effective work is one wherein the conscious mind is wholly abstracted from the external and sensory world and made active only in the world of subconscious reality. If the mind could become totally lost to consciousness for the time, and yet continue able to exercise its volitionary powers over the subconsciousness, it would be a manifest advantage. It has been thought by

some that a condition analogous to this is established when the mind is charged at the moment preceding sleep with a special commission or a particular desire, and I am inclined to believe it true. At the same time I fancy that the effect would be found more pronounced in the direction indicated, were it possible for the subconsciousness to receive added suggestion during sleep.

But there are serious difficulties in the way of suggestion during sleep. If one is obliged to depend on vocal suggestion, the very sound of the suggester's voice is apt to awaken the sleeper. There is room here for valuable experimentation. Two or more persons allied for study along these lines of experimentation would be sure to bring out valuable truths.

In the same connection the talking machine might be made of service. Records of a suitable character, made for individual cases, could be utilized with great effect. In this manner advantageous thought could be impressed upon the well and sick alike. The method might be made of particular service to children by treatments given night after night for a prolonged period.

It appears to be the same old controversy

between the flesh and the spirit, with the one added modification—*i. e.*, discrimination against the spirit. Since practitioners have lost much of their faith in medicine they have taken up with old-time avidity means and measures which, when unsustained by right mental impression, are bound to prove of little service.

An Old Controversy

Just now much emphasis is put on mechanotherapy as a means of cure. Mechanical vibration, it is declared, has developed curative effects, and this in the face of recent assurances that the mechanical vibration given by steam- and tram-cars is injurious to the nervous system. Rubber heels and rubber tires have been commended for their protection against injurious jar. And now doctors have become quite willing to accept as orthodox a method of treatment for nervous diseases involving a shaking more severe than that before condemned. Suiting their ductile theories to the occasion, they say that since all nature is vibratory, and rhythmical movement is the essence of life, mechanical vibration can be accepted with much confidence as a health promoter.

Following the recognition of radio-activity,

light also has been adopted as a means of cure, and we accordingly have photo-therapy in abundance. Anything appealing to the senses, and especially anything manifesting destructive effects in quantitative strength, is at once taken up with avidity and its use carried to the very verge of serious harm.

Hypotheses to justify heroic treatment are constructed as easily as the apparatuses intended for their application, and suffering humanity is made the subject of much juggling. Solutions of radium are being given by the mouth, though it is well known that the effects of this substance, as well as those of the X-ray, are often most destructive.

The same intrepid and irrational spirit is shown toward electricity. There appears to be a craze among certain doctors to deal out heroic treatment. Recognizing the tremendous kinetic energy of electricity, knowing that it is capable of the most destructive effects, strong currents have become an orthodox weapon against disease phenomena. No one has yet advanced a tenable theory of the alleged curative action of such currents, except that of mental suggestion; and yet, mainly because its effects can be seen and felt and its power is awe-inspiring, it is assumed that

the imps of disease can be driven out by it, "horse, foot, and dragoons."

"Well," says some one, "it is only through experiment, often attended, to be sure, by great risk, that our knowledge of natural law is to be obtained." Accordingly, the fanatical search for remedies goes on along exclusively materialistic lines. But why not apply the same bold rule of research to forces which do not so readily appeal to the senses, and which we know are replete with energy? We have but to glance at phenomena to learn something of the power of mind over the life forces. It is the Universal Mind which gives to nature its true energy. It is that same All Mind which has constructed the Cosmos, as we see it and feel it, and of which we ourselves are a part. The energy of mind in action, as expressed in thought, discounts all other phenomena. It is the dominant factor in the world. Mind has built the body after its own ideals, and shall it not best minister to its requirements? It is the very essence of all energy.

Here is the difficulty: Since science deals mainly with "the things which are seen," it has not appliances for studying "the things which are unseen." The carpenter, though a good mechanic, cannot become an expert

watchmaker without a good deal of training; no more can the expert spile-driver, without training, make a good cabinetmaker. Science is woefully unappreciative and unprepared. Its ignorance of thought-dynamics is the author of its prejudices. In general, the world's savants are lacking in a knowledge of the deeper truths of life. They are studying surface phenomena and acquainting themselves with minor laws; but there are profound truths which "they wot not of." The medical profession is skimming the mere borders of the curative problem. It is thoroughly imbued with materialistic thought. To the man of surgery and drugs, of massage and electricity, of vibration and light-therapy, the brain is not the organ of mind, but is the mind itself, and thought is due to cellular action. To him subconsciousness is only a realm of reflex phenomena. That there are other than the five senses he denies. He pauses at the borders of the physical realm to assert, "Here it all ends."

Too Great Materialism

But a new era is dawning. Medical men are beginning to see that to remove physical ailments they must be metaphysicians as well as physicians—that they must minister to mind as well as body. They are beginning to find

that true healing involves psychic pedagogy—the reëducation of the reason and an invitation to an energetic coöperation of the higher forces. They have surely come to a question "as alluring as it is baffling," and witness results toward which they find it "not easy to preserve an attitude at once open and balanced."

A new day in healing methods is at hand.

VIII. ON THE HEIGHTS

Our eyes were long "unto the hills" as we toiled upon our tedious way and climbed the steep ascent. And now we stand upon those heights which then outlined for us a rugged line of purple against the pink and gold of sunset.

VIII. ON THE HEIGHTS

E live in continual demonstration of a higher law holding a lesser one in abeyance. The infant pulls himself to the erect position in opposition to gravitation, and at what is to him an extravagant outlay of energy. We rein in a fractious horse and make him respond to the bit. We restrain the action of fire, making it serve us rather than run a destructive course. We restrain the expansive force of steam and make it do the world's work. Have we not an equal right to make one mental law interdict another and to cause one ethical law to restrict the action of another? Who can say we have not?

Law and Law

You can get into the way of a natural law and suffer; but you cannot break that law any more than an insect on the rail can break a locomotive. Should you plant yourself squarely against it you will be broken; for the law moves onward as relentlessly as does the locomotive after crushing the insect. But the action of one natural law can be inhibited by bringing a counteracting, or modi-

fying, law into effect. Heat is the antithesis of cold, and, being artificially introduced, it drives out the latter. By virtue of natural law gunpowder is as safe as sawdust so long as it remains in a relatively low temperature; but apply the heat of a match or electric spark and its molecules become tremendously agitated and an explosion follows. The effect in either case is produced by playing one law against another.

Normal conditions are but the customary conditions, or the conditions which ordinarily prevail. Abnormality, then, means merely something transcending the ordinary. The terms are only relative. What is now abnormal may be at another time perfectly normal. The standard of comparison changes, but the essentials remain stationary.

One law is probably no greater than another law; but we are disposed to grade them. We say that a superior law overcomes an inferior. All depends on the object in view. The law of expansion from heat is no greater than the law of contraction from cold; but if our purpose be to keep warm, heat shows its superiority by driving out the cold under human direction. On the other hand, if our intention be to produce ice for refrigerating purposes,

cold proves greater and drives out heat. Likewise, if we seek mere sensory delight, physical laws are far superior to mental laws; but if we seek mental delight, physical laws have to yield the palm of superiority. Again, when we seek the very height of enjoyment, an harmonious blending of both proves most gratifying.

To proceed farther, when we are suffering from an organic disturbance due to unrestrained action of some physical law, like that arising from a wound, an appeal to physical laws is wise because we know that there are physical conditions to be mainly considered, and the physical law discloses its advantages. On the other hand, when some profound emotion, like that of fright, has created both mental and physical disturbance, mental laws disclose their superiority in bringing relief. But should we seek the most speedy and gratifying results in either case, there should be utilization of both mental and physical laws.

Modern medicine has taken but slight cognizance of the healing virtues of mind. It has treated the body as a mechanism, repair of whose disorders can be effected only through the action of physical laws. Many who have

learned the curative value of mental laws in relief of physical disturbances have, on the contrary, swung to the other extreme and deprecated physical measures of cure. It goes without saying that both are acting most unwisely. Would we get the most gratifying results from our efforts to restore physical tranquillity, the laws of both body and mind should be brought into action.

Every Means of Cure has Its Place

It is because of these considerations that surgery has as much its place in the problem of cure as have drugs, massage, electricity, and psycho-therapy. Some remedies are more energetic and efficient than others. As we have already learned, the mental plane is above the physical—the latter in great measure expressing the former. Physical disorder not due to traumatism finds its origin in mind, we have also come to know, and there accordingly is excellent reason for invoking the powers of mind and giving them *first* place in grading the value of remedial measures.

Suggestion comes to us in sundry forms and with various degrees of energy. Fortunately we do not take on pernicious suggestions more readily than helpful ones. Through suggestion we are elevated

Power of Suggestion

in feeling and vitality, and through suggestion we are also depressed. Thus we are kept in continual undulation by the forces working on us, as is the flotsam on the bosom of the ever-restless sea.

It may not be necessary to point out that not all these suggestions appeal to our consciousness. We are immersed in an atmosphere of thought from which we appropriate according to what we already have and that which we are capable of utilizing. Incoming ideas are said to be "apperceived" by masses of ideas already in mind. The new ideas are taken and worked over, and the mind—judgment, concepts, and inferences—is reformed, modified, readjusted, again and again. In this way we are continually erecting a sensibility or adaptability which will determine the kind of suggestion by which we are thenceforth to be most easily influenced. The mind, too, is a magnet which draws to it the kind of suggestion which its nature seems to demand.

But the larger part of our favorable and unfavorable suggestions enters through the consciousness and springs from sensible environment, such as meteorological conditions, associations, news, and the state of one's

finances. Agreeable weather improves the ill, while disagreeable weather depresses and makes sick the well. Cold chills and heat annoy and weaken. Friends of a congenial type make us glad, and disagreeable ones put us on edge. A letter from one who dips his pen in the sunlight makes us better all the day, while word from one whose spirits are as dark as the ink he writes with fills us with fear and foreboding. When business is good and our pockets are well filled, we are light-hearted and well; but when it is declining and our creditors become insistent, the heart sinks within us and the cheek grows pale.

Studying these phenomena, it is learned that the true effect on us proceeds not so much from essential good or ill in the thing itself as upon the train of thought and feeling by it engendered; and there is found in the effect merely the result of suggestive action.

The action of heat and cold and of humidity and dryness on the human organism, together with the varying degrees of atmospheric pressure, is doubtless pronounced. It is equally certain that the power of these things over us is largely determined by our mental attitudes toward them.

There is a prevalent opinion that exposure to low temperatures, when the body is not well protected, is fruitful of evil. People are continually developing what are called colds —colds in the head and on the chest. When they feel bad generally, often with or without the common signs of a cold, they say that a cold "has settled all over" them. But a singular feature of these cases is that people rarely catch cold when they are consciously exposed. When the symptoms develop they begin reasoning from effect to cause, and make it a point to fix upon an instance of adequate exposure, thereby fastening a harmful suggestion sure to work them future harm. Occasionally they are unable to connect the symptoms manifesting as "a cold" with a rational cause of the kind sought; and yet they are just as sure that what they have is a cold.

That cold is able to disarrange the organic functions is doubtless true; but that a large part of the unfavorable effects attributed to such a cause spring from suggestive action is equally indubitable.

"You look like a sick man!" is a form of greeting which has carried illness to many. "You are getting old, my friend, and must

expect to feel bad!" said to one already struggling against the depressing thoughts of age, is an expression that has unnerved many a man. An ingrained conviction that age carries with it essential infirmities and suffering cannot fail to create disorder in one who allows his mind to dwell on his advanced years. "People grow old by thinking themselves old," truthfully says a writer in *The Pulpit and the Pew*. "When they reach the age of forty, fifty, or sixty they imagine that they look like others of the same age, and that they soon will be useless, unfit for work, and unable to perform their wonted duties. Assuredly as they think this it will come true, for thought is creative. How many of us say with Job: The thing which I greatly feared is come upon me! The body is built up of beliefs, and our convictions are stamped upon every fibre of our being. What we believe, what we think, that we are." I quote this because it was found in an orthodox religious journal.

A few years ago a physician, presenting the very type of health, said to me at a national gathering: "This meeting makes me feel old. Just think, I am past fifty. A man isn't worth much in medicine after he is sixty, so you see

I shall soon be 'laid on the shelf.'" I could see that the suggestion had taken strong hold of him, and this made me curious to follow the effect of it. Sure enough, at about sixty years he was "laid on the shelf," and bids fair soon to reach his demise. A friend with whom I was at one time on intimate terms acquired the custom of commenting on his own age and that of others on every occasion, until at last, in self-defence, I "turned him down." He soon became a chronic grumbler, and has recently "passed out." I have my eye on a number of others who are industriously working on their grave clothes without knowing it. They will soon follow him.

I mention these instances to show the pernicious effect of well-meaning but misguided associates. We can train our minds to resist and overcome the deleterious power of such suggestions, but a safer way is altogether to renounce the company of such people.

Whatever contributes to unhappiness predisposes to physical illness. It is under the power of depressing emotions that fatal disease is engendered. Gen- **Emotional Suggestions**
eral Grant could not have developed his epithelioma, while a successful commander of the army or while President of the United

States. It was only when his ambitions had been blighted by failure to secure renomination under the leadership of Roscoe Conkling, and when, through lack of business sagacity and skill, he had suffered financial ruin, that malignancy was able to fasten its talons in his body.

It is always so. The successful man carries continually with him abundant recuperative energy, and, other things being equal—that is to say, bad habits and wrong thinking being ruled out—he remains well. It is when the tide of enthusiasm and pride runs low, as we often find it doing, when satiety is reached and the sweets of life begin to turn insipid, that health seriously declines.

It is a well-recognized truth that whatever ministers to human delight ministers at the same time to health; and whatever excites in us unhappiness, sorrow, and disgust is physically destructive. Things of the latter class have their uses, and things of the former class may, by their unbroken uniformity and injudicious indulgence, become positive evils. It is where there is even balance between pleasure and pain—the former promoting metabolism, and the latter, by its stimulating mental effects when not overdone, stirring the system to

action—that the most wholesome results are obtained.

The physician is loath to admit that his attentions to the sick ever savor of ill, but the harmful effects of strong or they do. I have not now in mind poorly chosen remedies, nor mistakes of the best-chosen regimen, but something infinitely worse, namely, pernicious suggestion. A few personal cases in point will clearly define my meaning, if the reader will pardon these illustrations.

Medical Suggestion

A man of about forty years, whose family had long been under my care, called me to attend him in a mild attack of grip. He progressed favorably and recovered satisfactorily; but, during my attendance, he advised me of a heart trouble from which he was declared to be suffering. I examined him carefully and found no evidence of anything more than functional derangement. In response to my query how he came to have his attention turned to his heart, he said that Dr. Blank had found trouble there some time previously and had warned him against serious attacks. The doctor mentioned was a physician of high standing and was rated as an expert diagnostician.

I kept my eye on this man. He continued to look well, but was eternally alluding to his pet ailment and lived in continual fear of it. Any disturbance of the cardiac rhythm deepened his conviction of the seriousness of his "lesion." Some years passed and I learned that he had gone abroad for special treatment. I saw him after his return. His appearance was unchanged, his looks betokening health. A few weeks later I saw an announcement of his death, but I learned that he had died from pneumonia and not heart disease.

Two years ago I was called to a young physician who was said to be in a desperate condition. I found him in bed, where he had been for eleven weeks, with supposed heart disease and a long list of ailments presumed to be consecutive upon that disorder. He could not sit up, he could not sleep, he could not read, and even his voice was so weak that he could raise it but little above a whisper. The least exertion was fatiguing and distressing. Fortunately it took but a short time to set him right, but he came near going "the way of all the earth."

Another case was that of a man of some sixty years, a soldier of the Civil War, who,

though previously in good health, began occasionally to experience moderate abdominal pain and flatulence. After a time he visited a physician, who advised him that he had appendicitis and insisted upon an immediate operation, which was promptly refused. A few days later he called on me for examination. I could find no indications of appendicitis beyond those associated with intestinal indigestion consequent on a condition of nervous depletion. He was suffering great alarm, declaring that facing bullets had never filled him with such terror as had the thought put into his mind by the diagnosis of that physician. I reassured him all I could, from time to time, on seeing him at my office; but there were occasional outbursts of fear brought about by recurrences of the dyspepsia. Finally, on a business trip to the East, he was seized with pneumonia and died.

I could write a volume of cases illustrative of the action of pernicious suggestion originating with the physician. I regret to say that this kind of thing is the chief stock in trade of many practitioners. Such men do not drum up practice, but they scare it up. A certain young surgeon whom I know, when only two or three years out, was doing one of the

largest surgical practices in Chicago. He had previously spent a year as interne in the County Hospital, where he had acquired a strong liking for surgical work, and he went out determined to do a lot of it. And he did it; but how? Nearly every case to which he was called assumed surgical demands in his eyes, and was placed in the hospital for operation. I do not say that he was grossly insincere, but suggestion was his main reliance and he made it produce for him a good revenue. Even a well-meant remark is often seized upon with avidity by a nervous patient and converted into a real bugbear.

"You must not expect to get rid of your headaches," said a doctor to a lady patient, "for you have inherited them." As a result this woman's headaches came oftener and more severely until she faced about and, under repeated suggestion, drove them away.

Theory of Absent Treatment

One feature of psycho-therapy to which we have not yet turned our attention is "absent treatment." But before we can intelligently discuss the question of cure by absent means it is necessary to know something of psycho-therapeutic measures in general. Enough has already been said respecting the duality of mind to make

the reader intelligent with regard to the relations and province of both the consciousness and the subconsciousness. The latter, often balked by our own adverse and harmful practices, takes on deleterious impressions from passing events, and in other ways becomes irregular, unsystematic, and unfaithful in the administration of physical affairs, the ensuing result being physical disturbance.

Prejudice, always founded on ignorance, is a handicap to research. We ought to bring our minds to the consideration of a subject as free from bias as we can make them. He who is unwilling to do this is not a consistent disciple of science. Would we *know,* we must at least be willing to *learn.*

There is still a good deal of prejudice against the alleged efficiency of absent treatment, and the surprising and irrational feature of such opposition is its existence among people who cheerfully admit the verity of telepathy and psycho-therapy. It has been urged that the true explanation of the curative phenomena of such treatment lies in mental suggestion. The subject expects aid and therefore receives it, though nothing passes between patient and physician. Be this as it may, we should not forget that mental suggestion plays

a most important rôle in every form of treatment, and results can never be wholly disentangled from it. But no matter what the precise process by which cures are effected, opponents are bound by perfect justice to dignify the theories advanced by those who follow the method to the extent of admitting their tentative value.

Absent and Present Treatment Must Stand Together

It is too late in the day to conclude that telepathy is a fallacy. I shall therefore assume that its claims are admitted, and then try to elucidate the therapeutic action involved in absent treatment. Let us restate the case. The practical psychologist recognizes that man exists on the three planes previously mentioned, namely, the spiritual, the mental, and the physical; that the power and importance of life increase in the direction of their immateriality; but that the laws governing these planes deserve study and wise utilization.

With respect to the cure of disease, let us suppose that one is suffering from an attack of influenza, the immediate cause of which is supposed to be microbic invasion. It is perfectly evident that there was an antecedent inattention on the part of the subconsciousness or a blocking of its way by unwholesome

practices which have weakened the ordinary powers of resistance and have enabled the influenza microbes to multiply at the expense of physical good feeling.

Now, with such a condition established, how is the disturbance to be settled and health restored? Evidently not by making an onslaught on the microbes doing their fell work under cover and in protected situations, which would be sure to be ineffectual, but by clearing the way for subconscious activity and then arousing it by the most efficient means at our command.

The patient himself during such an attack possesses but a modicum of psychic energy, and is commonly unable alone to release himself, hence the brunt of the effort falls on the physician, who must proceed with discrimination and energy to fulfil the indications mentioned. There is no doubt that assistance is best given by one in proximity to the patient, since appeals to his subconsciousness can best be made through ordinary sense channels; and treatment of this character is to be preferred.

There is good reason to believe that, on the subconscious plane, we are really aware of much that never comes to recognition.

Through the subliminal we come into intimate relationship with all cosmic activities and are able to tap the common reservoir of knowledge at will. While this cannot be demonstrated, there is every reason to believe it true. This being admitted, it is fair to suppose that our springs of thought and action are supplied by knowledge and suggestion drawn from sundry widely separated sources, and that to such supply we are indebted for what is looked upon as spontaneity. A further fair presumption is that subconsciousness, being in so intimate relationship to all that the cosmos holds, is able, on occasion, to draw from any and every source whatever information it may deem desirable. The truth is we do not always expect enough; we do not demand enough. The more responsibility we lay upon ourselves, and the more confidence we give to our activities, the greater our returns on the plane of consciousness. There is an infinitude of knowledge open to us on the unconscious side of our being, conferring on the deeper self an ability to act with hitherto unrecognized intelligence, and we ought to require better service. Mankind has become so accustomed to regard itself as dependent on the coveted good-will of envi-

Unrecognized Telepathy

ronment that the paucity of its expectations is not astonishing.

I hold it true that thought-transference on the side of the subliminal is the rule rather than the exception. What I mean by this is that knowledge of all sorts is the common property, or may be made so, of the millions of individual subconsciousnesses the world over. This being true, it is plain that the great desideratum is to get into touch with the subconscious so as to be able at will to tap its resources.

There is another phase of unrecognized thought-transference which concerns the consciousness in a more direct way. I allude to that of which communicated courage, fortitude, and enthusiasm are examples. There is a contagion of good things as well as bad. In the practice of ordinary medicine much of this action is exemplified. To it is also attributable a good part of the " influence " exerted by one person upon another.

In admitting the possibility of telepathic communication between minds we establish a reliable scaffolding from which to build up faith in the possibility of psychic cure of disease at a distance. It must be evident that he who grants the occurrence of thought-trans-

ference leaves no ground for denying the possible transmission of curative thought, since the latter consists mainly of mental impression or suggestion. There are no rational grounds for distinction between thoughts, for if thoughts of form and feeling can be conveyed, it is reasonable to suppose that thoughts of health and happiness can be transmitted with equal facility. If I can send a suggestion relating to business or domestic affairs, I can just as surely send one of mental and physical uplift.

As a matter of fact, it will be seen that the admitted possibility of telepathic communication between minds narrows the question to the matter of one regarding the potentiality of mental suggestion in general, with its sequential stirring of the patient's curative energies. And now, as it is not a part of my present purpose to recite the evidences of cure by psycho-therapy in general, I am entitled to assume, for the purpose of the present argument, that these are now beyond all question. So many psychic cures have been wrought within recent years that the possibility of cure by this means is no longer debatable.

In attempting to establish telepathy on a solid basis we are not obliged to lug into the case conditions essentially different from those

already known to constitute the framework of what is termed "physical phenomena." It is not at all likely that thought can be transmitted from one person to another without a medium. We know that it can be transmitted by means of objective entities, such as letters and telegrams; but it transcends probability that it can travel through a vacuum, and such a supposition is not essential to a rational hypothesis suggested by the phenomena.

Medium of Communication

What, then, is the medium of communication? The pulsations of the wireless telegraph message are dependent on etheric and electrical media for their transmission, and it requires no stretch of the imagination to accept the same atmospheric ether for the direct transmission of thought.

Consider, further, that the electrician has not succeeded in sending his messages over a wire, or on the wings of the wind, without first establishing "a circuit." A connection is formed which serves to both carry and bring his messages. This is accomplished by means of a "ground wire," the earth thus being made to furnish one side of the circuit, while the strung wire, the universal ether, or the atmosphere, furnishes the other. I suggest

that a similar circuit is necessary in the mechanism provided for successful telepathy. The individual cannot despatch his mental message to another without using for his ground line the Universal Mind, of which the human is but a differentiated part. But our knowledge of both physics and metaphysics is still so meagre that our theories are vague and unsatisfying. It is certain that our best-formed hypotheses are far from being dependable and final. They are bound to change. Present opinions are but provisional in the process of mental and spiritual evolution, the finality of which can never be reached.

The medium of communication being hypothetically established, we should turn our attention to the modes of procedure which have been adopted by successful experimenters. I regard it as primarily essential to make the conditions of distant treatment correspond as closely as possible with those of proximate treatment. In either case the appeal is to the subconsciousness, and our chiefest concern should be to make it when that subjective self is as little hampered and hindered by consciousness as it can be found. Could a patient be thrown into a true state of hypnosis at a distance, his subjective mind would then be

in an ideal state of receptivity. But this cannot be done and should not be attempted. What is more, we have no reason to regard the hypnotic state as eminently desirable for prolonged and oft-repeated treatment, even if obtainable. The hour of natural sleep is one to be chosen when convenient. On this detail there is unanimity of opinion. When the hour of sleep cannot be depended upon, an agreed-upon hour may be arranged, during which the patient should place himself in a receptive state by retiring into silence and divesting his mind of diverting thought. Some healers prefer to keep their patients ignorant of the hour of treatment so as to avoid the possibility of spontaneous opposition from the consciousness of the receiver.

It is possible for the physician to make his subconscious resources available to his absent patients in every hour of need by opening himself volitionally to them. "Lo, I am with you alway," said Jesus, "even unto the end of the world." Another good plan is to commission the subconsciousness to do work for others while we sleep.

No matter what the precise method followed, it is important to choose an hour when the patient is likely to be the most receptive—

when there are few barriers to access of the helpful thought. As to the transmitter, the more he is able to lose himself in the suggestive effort, and the more vividly he can bring the ideal patient into conscious thought, the more pronounced the effect. During the deep loss of one's self in the mental concentration involved in treatment there has occasionally been projection of the sender to the psychic sense of the patient, the true self having thus gone in a sensible way to the sufferer's aid.

Letters passing between people are charged with the thought energy of those who write them, and this gives them peculiar value. Says Prof. John William Draper: "Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." He might have added, "They also bear the records of our very thoughts." Recognizing the truth of this, we cannot escape the conviction that things we handle and wear take on from us deep impressions. It is because of this entanglement of one's very atmosphere in the texture of such objects that the psychometrist can read from them so faithfully the char-

acters of those with whom they have been associated.

Consciousness of a transmitted thought may be much delayed, so that failure to recognize a telepathic message at the time of its transmission is not sufficient evidence that the message has not passed. Indeed, specially transferred knowledge or impressions may never rise to consciousness at all. Distant healing thought most frequently follows such a course. It is instilled into the subconsciousness and is acted upon by the latter without the receiver knowing how or why the change came, save as his faith shall ascribe the results to their true source.

It is more than likely that our subconscious powers are able to draw the vibrations of particular thought from the surrounding mental atmosphere at will, so that we ever have for profound review and utilization a world of knowledge. For this reason man's appeal for wisdom, direction, and regulation should ever be to this Larger Self constituted by the Divine Mind within him. The Deeper, the Subliminal Self being thus so fully informed of events, with their origins and results, becomes singularly well calculated to perform all required services.

Even a cursory survey of facts must convince one that mental medicine has a rational foundation. When we look into the broad arena of life we are at once struck by the evidence everywhere seen that mind is the dominating force among men. The deeper we go into the substrata of human activities the clearer becomes this truth. Nor are the phenomena wrought merely by the influence of mind upon mind. The powerful effect of mental on physical conditions is patent to the mere tyro. It is impossible to study the varying phenomena of organic movement without recognizing the destructive power of profound impressions and emotions. The patient's very life sometimes depends on preservation of the mind from the influence of unfavorable environment. Occurring at a critical moment a mental shock is sufficient to turn the balance against recovery. To see hope fade from the countenance in a given case may mean that we shall soon see the pallor of death stealing over it.

Psychotherapy Rational

"It is quite true," says one, "that depressing emotions can kill; but it does not establish the claim that elevating emotions can make alive." Why not? It is a poor rule which will not work both ways. If there are depressants,

whether they be drugs or mental concepts and emotions, it is just as true that there are also stimulants and tonics. If there is shadow, there must also be light, and the shadow itself proves the light.

Patients who recover most rapidly are those who seize upon the curative ideas with avidity and throw their souls into the effort. It is the "I can and I will" kind who see their desires realized. One cannot draw to himself the best results by quietly wishing for them. He must say, "Health is my birthright, and I will take it." The psychotherapist often runs across patients who expect him to do all the work. He is not the most interested party, and is not willing to do more than his part. The other one must do his, or fail.

Enthusiasm an Aid

"Don't you think you ought to be getting results?" ask some flaccid patients after a little treatment. "No," one should reply; "and I want you to understand that, unless you get more starch into your spine, there will be no results. Get up and shout your commands and then act as though you expected to be obeyed, if your organic functions are slow in responding, I shall not do all the hallooing. Get as much interested as I am, and the effects will

not be tardy in appearing. Servants obey masters, and not complaisant comrades. Bring out the band, and let your enthusiasm run riot for a time, if things are not moving; but, in any event, do not sit down and mope. Anything worth having demands an effort in the getting. Hard work? What of it?"

Looking for Miracles

Patients are always looking for disclosure of some marvellous truth upon which to ride with ease into a state of health. "Those ideas are not new to me," they say. "I was in hope you had some new truths to offer. What you tell me I have known for years." Others to whom mental means of cure comes as a revelation, having heard a good deal about "New Thought" and what it is capable of doing, and having tried all other means of cure without avail, come with a hope of being healed by a touch, a magical influence, a short hypnotic sleep, or other *outré* means, and express disappointment when nothing thaumaturgic is attempted. Naaman-like they are tempted to turn away from the simple measures proposed.

To patients of the first kind one should say: "No, I have nothing startlingly new to give you. My purpose is to impress homely but beneficial truths. Despite your claim of

previous knowledge of what I tell you, it is evident that you have not been brought to a realization of the truth that all help lies within you awaiting recognition and utilization. You may have heard of these truths, but you do not yet know them in a truly saving way. My office is mainly that of schoolmaster. My aim is to enforce upon your adoption and use truths that you may have many times heard. Those untrained in an art need an instructor, and they should not look for a short course if they expect substantial results. There are teachers who claim to make their students proficient in the use of a foreign language in a few weeks' time, but they are not worthy of confidence. If you want to get well, be sensible. The truth that lies fallow in your mind is unable to do you much good until its helpfulness is recognized and it is incorporated into healthful living."

To patients of the second kind one must say: "Cease to look for miracles of healing, for there are no miracles under the sun. All action is according to law. There are many things quite supernormal, but none supernatural. Let us, as sensible men and women, learn the action of God's laws governing human life and apply them as best we can. If

you ever get out from your subjection to disease, it will be by the old-fashioned route of personal endeavor. Do not expect some one else to do the work for you, for all he can do is to arouse and direct the energies within you."

Will to be Well

There is no shorter cut to health than is offered in an energetic use of one's own unwavering faith and purpose. He will need encouragement, direction, and sometimes command, such as the true physician can best give; but if by hook or crook he can be kept moving in the right direction, he will surely win. The hosts of weakness cannot stand before an attack of this character. Dreaming of health will never bring it; what is required is that one go right on and *take* it. I never saw a man defeated until he confessed himself defeated; but the confession may be found only in drooping spirits and loss of resolute purpose.

Then there is the question of contagion, upon which I have already touched. It is true that the mental attitude is in great measure the determining factor. But the rational metaphysician soon learns to recognize marked differences in the force of respective onslaughts. In one case the contagion is presented in at-

tenuated form, while in another it descends with malicious energy. What is the precise nature of contagion has not yet been determined, though it is evident that it is from without rather than from within, and that it depends in a measure on relative virulence for its effects, modified, to be sure, by the conditions met in particular instances. That all are not affected as the result of exposure does demonstrate a difference in the degree of susceptibility, probably due, in most instances, to variations in the resistance set up by strong mental attitudes; but it does not prove that absolute immunity can be secured through an optimistic mental posture.

On the Heights

As we journeyed how often did we look backward, at opportune turns in the way, sometimes at vantage points where the rock shelved off most precipitously and to great depths, to view the foothills which we could scarce distinguish from the plains stretching below! And how long seemed the way as we cast our eyes toward the summit and contemplated the difficulties and dangers lying before us! But now we have attained. The high mark set for our feet has been reached. We stand on the heights.

But, alas, looking beyond we find there rises another peak in the distance, far above the level to which we have attained. Heights still tower above us! Ah, Soul, you never can reach the utmost heights, for they rise, peak on peak, to Infinitude. There is no final climb, though you climb on and on to all eternity. Here is the way, and we have but to follow it, rejoicing as we go over each new victory! It is enough that we grow strong and stronger as we go—that each fresh altitude give new experiences and clearer vision. At first the way seemed long and tedious; but it now grows easy, and we almost fear that it may end. Our spirits gather vaulting power! They never tire! We reach the life on wings!

There is no end to height.
It must be so, for heights are GOD.

THE END

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